

THE CHRISTIANS DAILY VV ALKE

in holy SECVRTIE
and P E A C E.

Being an Answer to these Questions,

1. *How a man may doe each present dayes worke, with Christian Chearefulnesse ?*
2. *How to beare each present dayes crosse with Christian Patience ?*

Containing familiar Directions ; Shewing,

1. *How to walke with God in the whole course of a mans life.*
2. *How to be vpright in the said walking.*
3. *How to liue without taking care or thought in any thing.*
4. *How to get and keepe true peace with G O D ; wherein are manifold helpes to prevent and remoue damnable Presumption ; also to quiet and to ease distressed Consciences.*

First intended for private vse ; now (through importunitie) published for the common good.

By HENRY SCVDDER, *Preacher of the Word.*

The second Edition, enlarged by the Author.

Thine eares shall heare a voyce behind thee, saying ; This is the way, walke yee in it. Isa 30 21.

L O N D O N,

Printed by I.D. for William Sheffard, and are to be sould at his Shop at the entrance in of Popes-head Alley, out of Lumbard Streete. 1628.

Lord thou hast heard y^e desire of
y^e ~~poore~~ humble, thou wilt prepare
their hart, thou wilt cause thine
care to heare;

Jane Holmes Her Book 172)



¶ The Epistle to the READER.



*He searching out of
mans true happi-
nesse hath exerci-
sed the wits, and
pens of many Phi-
losophers & Diuines with a dif-
ferent successe.*

*I. Some, by a mistake of the
end haue erred about the meanes.
All their enterprises haue ended
in Vanitie, and Vexation, whilst
they haue caught at the shadow of
fruit in a bedge of thornes, and
haue neglected the tree it selfe,
whence the fruit might haue bin
gathered with more certaintie,
and lesse trouble. I marvaile not
at Varroes report of 288. seve-
all opinions about this subiect*

To the Reader.

Ephe. 4. 18.

Gen. 19. 11.

ἐψυλαφή-
σειαν αὐτὸν
Aet. 17. 27.

Ephe. 1. 18.

Ob. i.

Heb. 5. 12.

αἰδοῦν ἡμῶν
Sensus inter-
ni.

*Vt vita car-
nis anima est
ita beata ho-
minis vita
Deus est.*

*Aug. 19. de
ciuit. Dei.
cap. 26.*

when I consider mans naturall corruption, whose vnderstanding is so darkened, that (as those Sodomites were weary in seeking the dore of Lots house,) so in vaine haue the wisest Heathen sought the happinelle, which (though, like blind men, they groped after it) they could never finde. And his spirituall appetite, and taste is so distempered that he can iudge of the chiefe good no better then a sick man can doe of the best meates.

2. Others, having the eyes of their vnderstanding lightned, and their senses exercised to discerne both good and euill, haue concluded that mans true happinelle consists in the soules enjoyment of God by an holy conformitie, and sweete communion with him.

For. What else is true happinelle then the inioyment of the chiefe good? And that God is the chiefe good, appeares in this, that

To the Reader.

that all the properties, which raise up goodnesse to the highest top of perfections, are in God onely. For he is the most pure, perfect, vniuersall, primary, vchangeable, communicatiue, desirable, and delightfull good : the efficient, patterne, and vmost end of all good; without whom there is neither naturall, morall, nor spirituall good in any creature. Our conformatie to him the Apostle Peter expresseth, when he saith, that the Saints are made partakers of the Divine nature; That is, they are renewed in the Spirit of their mind, and haue put on the new man, which after God is created in righteousnesse, and true holinesse. So that they haue. I. A new light in their vnderstanding facultie, that they know God, not onely as crea'our, but as redeemer also of the wrld, and whilest they behold, as in a mirrour, the glory of the Lord, with open face, they are changed into the same image

Ioh. 1. 5.

Gen. 1. 31.

Gen. 1. 27.

1 Pet. 1. 16.

Pro. 16. 4.

Mat. 19. 17.

2 Pet. 1. 4.

Ephe. 4. 23.

24.

Col. 3. 10.

Ioh. 17. 3.

To the-Reader.

2 Cor. 3. 18

Esa. 53. 11.

Rom. 8. 24.

1 Cor. 13. 9
12.

Rom. 6. 17.

ὁ παλὸς σα-
τε εἰς ὃν
παρεδόθη-
τε τύπον
διδασκῆς.

Ephe. 1. 13.

from glory to glory, as by the spirit of the Lord. *This knowledge is begun in this life, in the knowledge of Faith, and shall be perfected in the life to come, in the knowledge of sense: this is in a glasse; that shall be face to face. Secondly, they haue a new life in their will and affections, that is, they haue dispositions and inclinations in their hearts suitable, & conformable to the directions of the Word. This the Apostle Paul intended, when he said of the Romans, that they had obeyed from the heart, the forme of doctrine, whereunto they were delivered He saith not which was delivered vnto you, but whereunto you were delivered, that is, the Word is as a mould whereinto being cast, you are fashioned according to it. Hence it is, that the Saints are said to be Sealed with the holy Spirit, because as the Seale leaues its print vpon the waxe, so the Spirit makes holy impressions*

To the Reader.

pressions in the soule: this is called the writing of the Law in our hearts; in allusion whereunto the Apostle compares the hearts of beleevers to Tables, the Ministers to Pennes, the Spirit to Inke (without which the Penne can write nothing) and the affecti- ons or Conversation of these be- leeuers to an Epistle, and this is said to be read and vnderstood of all men, when they walke as examples of the Rule, 2 Cor. 3. 2. 3. Hence it is that godlinesse hath a selfe-sufficiency ioyned with it. 1 Tim. 6. 6. Because a man is now in Communion with God, whose face when a man beholds in righteousness, he shall be satis- fied with his image. Psal. 17. 15. Hence comes that peace of Con- science, joy vnspeakeable and glorious, and that holy triumph and exultation of Spirit, which you may obserue in the Apostle Paul.

Having briefly shewed what this

Ier. 31. 32.

2 Cor. 3. 2.
3.

1 Tim. 6. 6.
ἐν ἑβρίαι
μὴ ἀυταγ-
χίας.

Psal. 17. 15.

Rom. 5. 1.
1 Pet. 1. 8.
Rom. 8. 35.
ad finem.

To the Reader.

In hominibus, secundum statum presentis vite, est ultima perfectio secundum operationem quam homo coniungitur Deo.
Tho. Aqu. 1. 2da. q. 3. Art. 2 ad 4.

conformitie, and communion with God is. I will adde one, or two words more to make it manifest, that onely those are truly happie which are in this estate. I may spare quotations of Writers, who concur in this opinion. None of sound iudgement haue denyed it, the best Schoolemen haue determined, and concluded it, and there is good reason for it. For, 1. mans v^{mo}st end is that it may be perfectly well with him, which he can never attaine vnto without communion with God, who is the chiefe of Spirits, and the best of goods. Other things are desired, as subordinate to this. The body is for the Soule, as the matter for its forme, or the instrument for its agent. Humane wisdom and morall vertues are desired, not for themselves, but for the fruite that is expected by them, as glory pleasure, and riches. Fame, or glory is desired not so much for it selfe as for the opinion of others, whence

To the Reader.

whence it is called *doğa*. Worldly, and bodily pleasures are excessively desired, as drinke in a feaver, or dropsie, better it is to be without the malady then to enjoy that remedy. Riches are desired not for themselves, but for the sustenance of life. Life is not so much desired for it selfe as for the enjoyment of happinelle, which when a man hath sought in the laborinth of earthly vanities, after much vexation, and disquietment of spirit, he must conclude, that it is onely in that truest & chiefeſt good, which is the fontaine, whence true delight first floweth, and the object, wherein at last it resteth.

Secondly; That is mans happinelle, in the possession and enjoyment wherof his heart resteth best satisfied. So far a man is from true happinelle as he is from full contentment in that which he enjoyes. The Bee would not sit upon so many flowers, if she could gather honey enough from any one, neither would

Salomon

Tristes exitus esse voluptatum, quisquis reminisci suarum libidinum vult, intelliget: quæ si beatos efficere possent, nihil causa esset quin pecudes quoq; beata esse dicantur Boetius de consol. 3. prof. 7.

To the Reader.

Ier. 2. 13.

Gen. 3. 5.

Salomon haue tryed so many conclusions, if the enioyment of any creature could haue made him happy. Would you know the cause why so many (like Ixion) make loue to shadowes and leaue the substance, or (that I may speake in a better phrase) forsake the fountaine of living water, and dig to themselues broken Cisternes that will hold no water ? Briefly, it is because man, who in his pride would haue seene as much as God, is now become so blind that he seeth not himselfe. For if men knew either the disposition of their soules by Creation, or the distemper of their soules by corruption, they woul'd easily escape this delusion. I. The soule is a spirituall substance, whose originall is from God, and therefore its rest must be in God ; as the river runne into the Sea, and as every body rests in its centre. The noblest faculties are abased not improved, abused not employed, vexed

To the Reader.

*vexed not satisfied, when they are
yoked and subiected to these infe-
rior objects, as when Nabuchad-
nezzar fed amongst beasts. Or
as when they that were brought
vp in Scarlet embraced the
dung. Or as when Servants rode
on horse-backe, and Masters
walked like Seruants on the
ground; or as when 70. Kings
like dogs did eate bread vnder
Adoni-bezeks table; or as when
Sampson made the Philistims
merry with his eyes put out. 2.
Consider the soule as it is now in
this state of corruption, nothing can
now content it, but that which can
cure it. The soule is full of sinne,
which is the most painfull sicknes,
hence the Prophet cōpares wicked
men to the raging waves of the sea
that is never at rest, whose waters
cast vp mire & dirt; what will you
doe to comfort him that is heart-
sicke? Bring him the choiseſt de-
licates; He cannot relish them;
Compaſſe him about with merry
company*

Dan. 4. 29.

Lam. 4. 5.

Eccles 10. 7

Iudg. 1. 7.

Iudg. 16.

Esa. 57. 1.

To the Reader.

company, and musicke. Its tedious and troublesome to him: bring him to a better Chamber, lay him in an easier bed; all will not satisfie him. Bring the Physitian to him; then he conceines hope; let the Physitian cure him of his distemper, and then he will eat courser meate, with a better stomacke, and sleepe on a harder bed, in a worse chamber, with a more quiet, and contented heart.

Luk. 12. 20.

Is't so it is with a guiltie Conscience, though he is not alwayes sensible of it. What comfort can his friends giue him when God is his enemy? What delight can he take in his stately buildings, or frequent visits, who may expect, even this night, to haue his soule fetcht away from him, and to be cast into hell amongst Devils? What is a golden chaine about a Leprous person, or the richest apparell vpon a dead carcasse? Or, what comfort will a costly banquet yeeld to a condemned malefactor, who

To the Reader.

who is now going to execution? Surely no more then Adā found, when he had sinned, in the Garden, or then Hamon had, when Assuerus frowned on him, in the banquet. On the other side. Let a man be in peace with God, and, in a sweete communion, inioy the influence of heavenly graces, and comforts in his soule, he can reioyce in tribulation, sing in prison, solace himselfe in death, and comfort his soule against principalities, and powers, tribulation, and anguish, height, and depth, things present, and things to come. This true happinesse, which all men desire, (but most misse it, by mistaking the ready way conducing to it,) is the subiect matter of this Booke. Here you shall learne the right way of peace. How a man may doe every dayes dutie, conscionably, and beare every dayes crosse comfortably; receiue it thankefully, and reade it carefully.

Gen. 3. 10.

Eft. 7. 6. 7. 8.

Rom. 5. 3.

Act. 16. 25.

Psal. 23. 4.

Esay. 38. 3.

Rom 8 38.

39.

Rom. 3.

But

To the Reader.

Obiect. 1.

Ans^w.

Luk. 13. 24.

But this course is too strict?
In bodily distempers we account
that Physician the wisest, and best,
who regards more the health then
the will of his patient. The Carpen-
ter squares his worke by the rule,
not the rule by his worke. Oh mise-
reble man, what an Antipathy a-
gainst truth is in this cursed cor-
rupted nature, which had rather
perish by false principles, then be
saved by receiuing and obeying the
truth! But secondly, as its strict
so its necessary, and in that case,
strictnesse doth not blunt, but
sharpen the edge of industry to du-
ty. Therefore saith our Saviour,
strive to enter in at the straight
gate, that is, therefore strive to
enter because the gate is strait.
Bradford well compared the way
of Religion to a narrow bridge o-
ver a large and deepe River, from
which the least turning awry is
dangerous. Wee see into what a
Gulfe of misery Adam plunged
himselfe, and his posteritie by step-
ping

To the Reader.

ping aside from Gods way. Therefore forget not these Rules of the Apostle; Walke circumspectly, and make strait steps to your feet, least that which is halting be turned out of the way.

But many of Gods children attaine not to this strictnesse, yet are saved.

Its true; though all Gods children travaile to one Countrey, yet not with equall agilitie and speede, they all shoote at one marke, yet not with the same dexteritie and strength. Some difference there is in the outward action, none in their inward intencion, some inequalitye there is in the event, none in the affection: in degrees there is some disparitie, none in truth and uprightnesse. All that are regenerate are alike strict in these five things, at least. First, they haue but one path, one way wherein they all walke. Secondly, they haue but one rule to guide them in that way, which they all follow.

Ephe. 5. 15.

Βλέπετε

πῶς ἀκρι-

βῶς περι-

πατέτε.

Heb. 12. 13.

Obiect, 2.

Ans^r.

Esay 35. 8.

Gal. 6. 15.
16.

To the Reader.

2 Pet. 3. 5.

Rom. 1. 18.

Ier. 6. 16.

Luk. 1. 9.

Heb. 13. 19.

Gen. 17. 1

Gal. 6. 1.

καταλιγε-
τε.

follow. Thirdly, All their eyes are upon this rule, so as they are not willingly ignorant of any truth. Nor doe they suppress, or detaine any known truth in vnrighteousnes, but they stand in the wayes, and aske for the old way, which is the good way. Fourthly; They all desire, and endeavour to obey every truth; not onely to walke in all the Commandements of God without reproofe, before men, but also, in all things, to liue honestly, and vprightly, before God. Fifthly; If they fall, by occasion (as a member may, by accident, be disioynted) yet they are in paine till they be set right againe; if they stumble, thorough infirmitie, (as sheepe may slip into a puddle) yet they will not lye down, and wallow in the mire, which is the propertie of Swine: if they are sometimes drawne aside, by violent temptations, or step aside, by mistake, yet they will not walke on in the Counsaile of the wicked

To the Reader.

wicked, nor shal any way of wickednesse, (*that is, a constant, or daily course in any one sinne*) be found in them. They are so farre from perverting the straight wayes of God (*that is; Speaking evill of that is good*) that they will iustifie God in condemning themselves, and subscribe to the righteousness of his Word, praying, that their wayes might be directed to keepe his statutes.

To conclude. Laying aside all cavils, beg of God a teachable disposition, and make thy best profit of the labours of this faithful servant of Iesus Christ, a painefull, and profitable Minister of the Gospell. For the matter of the booke, use it as thy daily Counsaillour. For the manner, and occasion of penning it, use it, and learne to write by this copy. I meane; stirre up the gifts of God, that are in thee, to become more profitable to others, both in presence, by discourse, and in absence, by writing.

Psal. 1. 1.

Act. 13. 10.

Psal. 119. 5.

How

To the Reader.

How are we bound to blesse God for those Epistles, which the Apostles wrote, not onely to whole Churches, but also to private persons? Nor was this course extraordinary and proper onely to those persons and times. In succeeding ages, to this day, the beleivers have beene much edified by this course. In the Greeke Church, Chrysostome wrote diverse Epistles, amongst the rest in the last of them, he takes occasion to commend Olympia, to whom he wrot that Epistle, for her delighting to employ him in answering questions, and resolving doubts. Athanasius, besides diverse Epistles to others, wrote a little booke to Antiochus, containing answers to 162 questions. Basil wrote about 180 Epistles, amongst which in his 81. Epistle, exhorting Eustachius to more frequency in writing, he gives this reason, because they say, (saith he) that Wells are bettered by being drawne out. Amongst

Chrys. Tom.
5. Ep. 7.

καὶ γὰρ τὰ
φρέατα φα-
σὶν, ἀντλῶ-
μενα βελ-
τίω γενέ-
σθαι.

To the Reader.

mongst the Latine Fathers Hierome wrote diverse Epistles, there is one, which Erasmus Fathers upon Paulinus Nolanus, written to Celantia, wherein are many pithy and remarkeable directions about walking with God in a holy course, (which is the Argument of this Booke) it is a large Epistle and worthy to be often read. In S. Ambrose his works are ten bookes of Epistles, amongst which in his 41. and 45. Epistle to Sabinus, hee commends this course of instructing one another by writing. In S. Augustines workes are to be found 242. Epistles, in the first of which he exhorts Volusianus, to whom he wrote, to reade the Scriptures. and bids him if he doubt, to write promising that he wil answer him he adds also two reasons of his Counsell, the second whereof is, because a writing is ever ready when a man is fit to reade, nor is that any burthen (saith he) which

*Ierom. Tom.
I from pag.
108. to pag.
117.*

Si quid autem, vel cum legis, vel cum cogitas tibi oritur quaestionis, in quo dissolvendo videar necessarius, scribe ut rescribam, & paulò post; quod scriptum habetur semper vacat ad legendum, cum vacat legendi, nec onerosum sit praesens, quod cum voles, sumitur, cum voles, ponitur.
Aug. Ep. ad volus.

To the Reader.

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Aug. Ep. ad

Volus.

To the Reader.

a man may take up, or lay downe at his pleasure.

He that reades his Epistles, at leasure, advisedly, shall find many errorrs confuted, many doubts answered, many truths cleared, many usefull directions for a holy life, recorded, and laid up, in those Epistles (as, so many Jewels in a rich Cabinet) for the good of posteritie, for ever. If thence we come to these latter times, and see what large, and elaborate, and learned Epistles, Caluin, Beza, Drusius, and others haue written, in other Countries. Or looke into those holy Letters of Bradford, and other blessed Martyrs in our owne language, besides many since, we shall conclude, that this course hath beene of no small use for the direction, and comfort of Gods people in all ages. Ile adde one thing more concerning our owne Nation, and times. Its pittie, and to be lamented, that so many worthy Letters as are written, vpon speciall occasions,

To the Reader.

casions, for resolution of spirituall doubts, from day to day, by one or other are imprisoned in secret closets and Cabinets, which (if they were brought to light and published, I am perswaded) would not onely exceed all that ever hath beene done in this course, since the Apostles time, but also be the best helpe for resolution of many hundred cases and doubts (which disquiet Christians) that ever hath beene, or, except some such course be taken, ever will be in the world. I will briefly touch one or two objections more, which some may interpose against this worke, and so conclude.

Many haue already written on these subiects, and therefore this is superfluous.

Obiect. I.

True it is; Many haue written on this subiect largely, and worthily, as, Master Rogers in seauen Treatises, abridged by Master Stephen Egerton, and Master Iohn Downam in a large and
usefull

Ans.

To the Reader.

* Also Master Bolton, whose generall directions for comfortable walking with God, are deservedly approved of the most judicious.

usefull worke, and (that I may not forget him, whom, in some respects, I should first have mentioned) the Reverend Deane of Worcester Doctor Hall, that true Christian English Seneca. * Yet I answer, first ; That is never too often taught that is never sufficiently learned. Secondly ; In the mouth of two or three witnesses the truth is confirmed. Thirdly ; As God is much glorified, so the Church is much edified by variety of gifts ; Paul, Apollos, and Cephas are yours, and you Christs. Fourthly ; The Christian and intelligent Reader shall finde in this some things new, other things expressed in a new manner, all digested in such a Method, with such brevitie, and perspicuitie, as was necessary to make the Booke a vade mecum, easily portable, and profitable to the poore, and illiterate.

Obiect. 2.

But it exceeds the limits and proportion of a Letter.

The

To the Reader,

*The first copy was more briefe,
upon occasion of a second Letter,
wherein some other cases were pro-
pounded, the iudicious Author not
only handled these Arguments
largely in his publicke Ministry,
but also added more particulars,
for his friends full satisfaction in a
second copy, hence it came to this
quantity. But least whilest I plead
for him, I should seeme to be guilty
of the same fault my selfe, I will
here stop, wishing thee (Gentle and
honest hearted Reader) to consi-
der that account must be giuen of
what thou readeest, as well as of
what thou hearest, and therefore,
to ioyne prayer with thy reading,
that spirituall wi'dome & strength
may be increased in thee for the
practise of what thou learneest. So I
commend the booke to thy reading,
and thee, and it to Gods blessing.*

From my study in Coleman-streete,
London this 25. of Aprill. 1627.

Thine in the Lord Iesus,

JOHN DAVENPORT.



ERRATA.

A Mend the Faults thus ;

Pag. 22. for *creaures*, read *creatures*, p. 28. line 21. for, *the feare*, r. *these are*, and line 23. for, *the*, r. *your*, p. 49. l. 19. for, *require*, r. *requite*, p. 65. l. 6. for, *then*, r. *when*, p. 67. l. 22. for, *more*, r. *poore*. p. 69 l. 11. blot out, *notwithstanding*, p. 156. l. 16. for, *distrustfully*, r. *distrustfully*, p. 324. l. 22. for, *case*, r. *ease*, p. 355. l. 19. for, *conditionall*, r. *conditio*, all. p. 377. l. 8. for, *dolefull*, r. *doubtfull* p. 476. l. 4. for, *the* r. *the thing*, p. 513. l. 7. blot out, *If you doubt you were never sufficiently humbled*, p. 521. l. 13. & 14. for, *accident*, r. *incident*, p. 592. l. 17 for, *is*, r. *it is*, p. 653. l. 19. for, 93. r. 105. p. 668. l. 12. for, *be*, r. *may be*.

THE CHRISTIANS
daily Walke.

CHAP. I.

*Of walking with God in
generall.*



Beloued friend,
observing your
forwardnes and
zeale in seeking
to know how
you might please
God, and saue your soule:
I thought it would be accepta-
ble and profitable to you, if I
should, by the infallible *rule* of
Gods Word, direct you how
with most certaintie, speed, and
ease, you might attaine to this
your holy aime. Wherefore,
(considering that most of Gods
children do make their liues vn-
profitable, and vncomfortable,

A

by

*The occasi-
on of these
directions.*

Chap. I.

Luk. 10.

40, 41.

Luke 10. 42

by troubling themselves about
^a *many things*, and that too much
 in things *lesse needfull*; by caring
 and fearing what shall betide
 them and theirs heereafter in
 things concerning this present
 life) that you might compasse
that one thing needfull, and
 containe your selfe within your
 owne *line*, and *calling*; amongst
 other things, I exhorted you
 heedfully to apply your selfe to
 do *each present dayes worke with*
Christian chearefulnesse, and to
 beare each present daies *euill with*
Christian patience. Whereupon,
 in your next letters, you earnest-
 ly intreated mee to giue you di-
 rections to that purpose.

What my meditations then
 afforded, I wrote to you. Since
 that time, I haue preached of
 walking with God in vpright-
 nesse, out of Gen. 17. 1. Also of
 freedome from carefulnesse;
 and of the excellencie, and
 meanes, of peace with God, out
 of

Chap. 1.

of Philip. 4. 6. Now, out of those Sermons, and from fresh meditations and collections, I haue compiled into a short summe, so much as I thinke may be sufficient to satisfie your desire touching these demands.

The best way to please God, and the neereſt & readieſt way to heauen, alſo to get a chearefull and quiet heart in the meane time till you come thither, is, To walke with God in vprightnes, being carefull in nothing : but in e- uery thing, by prayers and ſuppli- cations, with thankſgiuings, to make your requests knowne vnto God. Which if you doe, The peace of God which paſſeth all vn- derſtanding ſhall ſo eſtabliſh and guard your heart, and mind, in and through Chriſt Jeſus ; that you may liue in an Heauen vpon earth, and may be ioyous and comfortable in all eſtates and conditions of life whatſoeuer.

That you ſhould walke with
God

A 2

God

*The Sum
of the fol-
lowing di-
ſcourſe.*

Re 1.

*You muſt
walk wich
God.*

Chap. 1.

a Gen. 5.

22, 24.

b Gen. 6. 9.

c Iob. 1. 1.

d 1. King.

9. 4.

e Luk. 1. 6

God in vprightnes, is commended to you in the cloud of Examples of ^a Enoch, ^b Noah, ^c Job, ^d David, ^e Zecharias and Elizabeth, with many other renowned in Scripture. And is commanded to Abraham, and in him to all the faithfull, Gen. 17. 1.

To *live by faith* (which is, to frame your life according to the will of God reuealed in his Word, the obiekt of faith) and to *walke with God*, are all one.

f Gen. 5.

24.

g Heb. 11.

5, 6.

h Coloss.

3. 7.

^f Enoch was said to haue walked with God, what was this else but to *believe* and rest on God, whereby hee pleased him? For, according to what we ^h *live*, according to that wee are said to walke. The morall actions of mans life are aptly resembled by the Metaphor of Walking, which is a mouing from one place to another. No man while he liueth here, is at ⁱ *home* in the place where he shall bee. There are two contrary *Homes* to which

i Heb. 13.

14.

which euery man is alwaies going, either to *Heauen*, or to *Hell*. Euery action of man is one pace or steppe whereby hee goeth to the one place or the other. The holinesse or wickednesse of the action is the seuerall way to the place of happinesse, or place of Torment.

So that Gods owne children, while they liue in this world as pilgrims and strangers, are but in the way, not in the *Counrey* which they seeke, which is *heavenly*.

This life of faith and holinesse, what is it, but a going out of a mans selfe, and a continuall returning to God from the way of sinne and death, and a setled going forward in all those acts of Obedience which God hath ordained to bee the way for all his children to walke in vnto eternall life?

A godly life is said to bee a walking with God in respect of

Chap. I.

Heb. 11. 3.
to 16.

1. Thef. 1.
9, 10.

Re. 3.

Ephes. 2.
10.

Chap. I.

How many
things con-
curre in our
walke with
God.

¶ Iſai. 53. 6.

¶ Rom. 3. 12

¶ Heb. 10. 20

¶ Heb. 6. 1.

¶ Colof. 2.

6, 7.

four things that concur there-
unto.

First, whereas by Sinne wee naturally are departed from God, and have gone ^k away from his wayes which hee hath appointed for vs, we by the ^l new and living way are brought neere to God, and are set in the wayes of God by Repentance from dead workes, and by faith towards God in Christ Iesus; which are the first ^m principles of true Religion, necessarily to be presupposed to be the first steps in this walking with God. Now to beleue and to continue in the faith, is, to ⁿ walke in Christ; therefore to walke with God.

Secondly, the reuealed will of God is called Gods way, because in it God doth as it were come forth of the secret of his holy Maiestie, to shew his people their way to him, and so takes them along to himselfe; according to that in the Psalme: Righteousnes

teousnes shall goe before him, and shall set vs in the way of his steps.

*Chap. I.
Psal. 85. 13.*

Now this way of righteousness reuealed in the Word is the rule of a godly life; Hee which walketh according to Gods law is said to walke before God, (compare 1. King. 8. 25. with 2. Chron. 6. 16.) So that hee which walketh according to Gods will in the passages and turnings of his life, keeping himselfe to this rule, *walketh with God.*

Thirdly, he that liueth a godly life, walketh after the Spirit, not after the flesh. He is *led by the Spirit of God*, hauing him for his guide; wherefore in this respect he is said to *walk with God.*

Ro. 8. 1, 14

Gal. 5. 16.

Fourthly, that a man may liue godly, it is requisite that by the eye of faith he see God present before him in all his actions; thinking of him oft vpon all occasions, o *remembring him*

Isa. 54. 5.

Chap. 1.

p Psal. 16. 8.

q Heb. 11. 27

r 2. Cor. 2.

17.

Re: 4.

To walke
 Re: Lu
 god. is
 r. see
 god.
 Re: 5.
 present
 Lu ma
 h. r. ma
 ke my
 Self.
 present
 Lu god.

in his wayes p Setting the Lord
 alwayes before him, as David
 did. q Seeing him that is iunvisible,
 as Moses did. Doing all things
 as Saint Paul did preach, r as of
 God, in the sight of God. Now he
 that so walketh that he alwayes
 obserueth Gods presence, & keep-
 eth him still in his eye in the
 course of his life, and that not
 onely with a generall & habitu-
 all, but, as much as he can, with
 an actuall intention to please &
 glorifie God, this man must
 needs be said to walke with God.

Would you (in a word)
 know when you walke with
 God? When you dayly goe
 on to repent of sinnes past.
 When you belecue in Christ
 Iesus for pardon, and beleue
 his Word for direction. When
 you walk not according to the
 will of man, but of God. When
 you walke not after the flesh,
 but after the Spirit. When you
 set God before you, and walk as
 in

in his sight; then you walke with, before, after, and according to God : for all these are vnderstood in one sense.

Chap. 1.

That you may walke with God ; consider these arguments farther to conuince and induce you.

*Reasons
why Christi-
ans should
walke with
God.
1. Ioh. 2. 6*

First, you are commanded to walke as Christ walked ; and it concernes you so to doe, if you would approue your selfe to bee a member of his body : for it is monstrous, nay, impossible, that the head should goe one way, and the body another. Now our Sauour obserued all the three later requisites of walking with God. The former, namely, iustifying faith and repentance belonged not to him, because hee was without Sinne.

Secondly, it is all which the Lord requireth of you for all his loue and goodnesse shewed vnto you, in creating, preserving, redeeming, and sauing you. For

Chap. I.

Micah. 6. 8.

what doth the Lord require of you but to *doe iustly, and to loue mercy, and to walke humbly with your God?*

f Ier. 6. 16.

t Isai. 35. 8.

u Pro. 3. 17.

w Ier. 6. 16.

x Isai. 48. 17

Psa. 25. 12

Psal. 37. 23.

y Isai. 30. 21

a Pro. 3. 23,

24.

Psal. 37. 24.

b Psal. 3. 5, 6

c Psal. 34. 7.

Thirdly, if you walke with God, and keepe close to him, you shall bee sure to goe in the right way, in that *good old way* which is called the *way of holiness*: in a most *streight*, most *neere*, and (to a spirituall man) most *pleasant way*, whose *pathes are peace* which endeth in the *rest of your soule*. For, God teacheth his children to *choose this way*: And if they happen to erre, or to doubt of their way, they shall heare the voice of Gods Spirit behind them, saying; *This is the way, walke in it.*

Fourthly, if you walke with God, you shall *walke safely*; you shall not neede *to feare though ten thousands set themselves against you*. For his presence is with you, and for you. His holy *Angels encampe about you.* And

And while you walke in his wayes, they are charged to support you, lest you should receiue any harme.

Fifthly, *When you walke with God*, (though you bee alone and without all other companions) *you doe walke with the best company*, euen such wherof there is most need, and best vse. While God and you walke together, you haue an aduantage aboue all that walke not with him. For you haue a blessed opportunity of that holy acquaintance with God which is required in *Iob 22 21. vnto 30.* You haue opportunity to speake vnto him, to ask his aduice in euery thing praying with assurance of a gracious hearing. *Abraham* and his faithfull seruant made vse of their walking with God for these purposes. Is it not a rare fauour that the most high God shall vouchsafe to come downe from Heauen and walke on

Chap. I.

d Pl. 91. 11.

12.

381. 211. 19
Gen. 24.

Chap. I.

on earth with base man? It would bee therefore shamefull and hatefull ingratitude not to accept this offer, and not to obey this charge, to walke with him.

Sixthly, to set the Lord alwaies in your sight, is an excellent preservative and restraint from sinne.

e Gen. 39.9. With this shield chaste Ioseph did repell and quench the fiery darts of the temptations of his lewde Mistris. For who is so foolish, and shamelesse, as to transgresse wittingly the iust lawes of a Father, King, and Iudge, knowing that hee is present, and doth obserue him with detestation, if he so do?

Pf. 119. 768

Seuenthly, to haue the Lord alwaies in your eye and thought, is an excellent remedie against spirituall sloth and negligence in good duties, and it is a sharpe spur to quicken you, and make you diligent and abundant in the worke of the Lord. What seruant can bee slothfull

Chap. I.

lothfull and false in his Masters sight? And what master will keep a seruant that will not obserue him, and do his commands while hee himselfe looketh on?

Eighthly, *Walking with God in manner abouesaid*, doth exceedingly ^a *please God*, please Gods holy ^b *Angels*, please Gods faithfull ^c *ministers*, and doth please and strengthen ^d *all those good people of God* with whom you doe conuerse. It is to walke worthy of God in ^e *all well pleasing*.

Ninthly, *Thus walking with God*, you shall bee assured of Gods mercie and gracious fauour. He keepeth covenant and mercie with all his seruants that walke before him with all their heart.

When you do thus walke in the light, you haue a gracious fellowship with God, and the blood of Iesus Christ cleanseth you from all Sinne. There is no condemnation to you which thus walke.

^a Heb. II. 5

^b 1. Cor. II
10.

^c 3. Ioh. 4.

^d Psal. 119.
74.

^e Colos. 1 9,
10.

1. Kin. 8. 23

1. Iohn 1. 7.

Rom. 8. 1.

Chap. 1.

Psal. 16. vn.
to 12. vers.

walke. Your flesh when you dye shall rest in hope. For to them that set God before them hee doth shew the path of life, which will bring them into his glorious presence, where are fulnesse of ioyes and pleasures for euermore.

Any one of these motives, aduisedly thought vpon by an humble and prayerfull person, were enough to perswade to this holy walking with God.

f Psal. 10. 4.

g Eph. 4. 17.

i 2 Pet. 2. 3.

k 1. Ioh. 2. 16

l Eph. 2. 2.

Notwithstanding, it is wo-
full to consider, how few there
bee which walke thus. For most
men ^fseek not after God, God is
not in all their thoughts; they
walke in the ^gvanitie of their
mindesⁱ, After their owne lusts,
the ^klust of the flesh, the lust of the
eye, and the pride of life: walking
according to the course of this
world, according to the will of
Satan, the ^lPrince of the power of
the ayre; the spirit that now
worketh in the children of dis-
obedience.

obedience. Who refuse to returne, or to call themselves into question, though God do waite and hearken for it, no, not so much as to say, *What haue wee done?* But euery one runneth to his course, as the horse rusheth into the battell.

Now touching all that walke thus contrarie vnto God, God hath said that hee will set his face against them, and punish them seuen times, euen with many and fore plagues. And if yet they wil walke contrary to him, hee will walke contrary to them in fury, and punish them seuen times, and seuen times more for their sinnes. And if yet they will walke in impenitencie, notwithstanding Gods offer of mercy to them in Christ, Saint Paul could not speake of such with dry eyes, but peremptorily pronounceth that their end is destruction.

As for your selfe, I wil say no more but this, Weigh well the premises;

Chap. 1.

Ier. 8. 6.

Leuit. 26.
21. to 29.

Phil. 3. 18, 19

Chap. 2.

premises; Compare the way, wherein you walke with God, with all other wayes, compare company with all other company, compare guide with guides, and compare the issues and end of this way with the issues and end of all other wayes: and the choise of your walk wil easily and quickly be made.

Thus much be said in generall of walking with God.

CHAP. II.

How to walke with God in all things at all times.

Man must walke with his God in euery point of time.

THE Commandement to walk with God is indefinite, without limitation, therefore must bee vnderstood to bee a walking with him in all things, and that, at all times, in all companies, and in all changes, conditions, and estates of your life whatsoever.

Chap. 2.

uer. To walk with God in grosse is not sufficient.

You are not dispensed with for any moment of your life: but *all the dayes* of your life, and *each day* of your life, and *each houre* of that day, and *each minute* of that houre; you must passe *the time*, the *whole time* of your dwelling here in feate; euen *all the day long* saith Salomon. You must indeauour to haue a conscience voide of offence, *alwayes*, as saith the *Apostle*. You must liue the *rest of your life*, not to the lusts of men, but to the will of God; taking heede lest at *any time* there be in you an euill heart of vnbeleefe, in departing from the liuing God.

1. For this end Christ did redeeme you from the hands of your enemies, that you might serue him in holines and righteousness (which is the same with walking with God) *all the daies of your life* without feare.

2. The

m 1. Pet. 1. 17

n Pro. 23. 17

o Act 24. 16

1. Pet. 4. 2.

Heb. 3. 12.

Reasons why
a man must
walke with
God at all
times.

p Luk. 1.

74. 75.

Chap. 2.

q Pro. 6.
21, 22.

r I. Pet. 5. 8.

Ephes. 5. 16

2. The end of the instruction^s of the Word, which is the light to your feete in this walking, is, that it be bound vpon your heart q continually to leade, keepe, and talke with you *at all times*.

3. The lusts of your owne heart, and your * aduersary the deuill lyes *alwaies* vpon the advantage to stay you or to diuert you out of your godly course, so that, vpon euery intermission of your holy care to please God, they take their opportunitie to surprise you.

4. You are accountable vnto God for losing, and misspending *all that precious time* wherein you doe not walke in his wayes.

5. Besides, he that hath much worke to doe, or that is in a long iourney, or is running a race for a wager, hath no neede to lose *any time*. If you be cast behinde in your worke and race, you will hardly recover your losse but
with

Chap. 2.

with much sorrow, and with renewed faith, and with more than ordinary repentance.

Wherefore, when you doe awake in the night, or in the morning, and while you are awake in the day, and when you betake your selfe to sleepe at night, you must, as *Christ* (foreshadowed in *David*) did, haue thoughts on God, and *set him alwaies before you.* *When I awake, I am still with thee*, saith *David*, & in the night he remembred God, and his hope and meditation was on Gods word. *Isaiah* (in the person of all the faithful) saith, *With my soule haue I desired thee in the night, yea with my spirit within me will I seeke thee early.*

1. In the instant of awaking let your heart be lift vp to God with a thankfull acknowledgement of his mercie to you. For it is he that giueth his *beloued sleepe*, who keepeth you both in soule and body *while you sleepe*: Who reneweth

7 Psal. 16.8.

Act. 2.25.

7 Psal. 39.18

7 Psal. 63.6.

7 Psal. 119.

147, 148.

Isai. 26.9.

*How to
awake with
God.*

7 Ps. 127.2.

7 Pro. 6.22

Chap. 2.

x Lam. 3.

22, 23.

reneweth his *mercies every^m morning*; for while you sleepe, you are as it were out of actuall possession of your selfe, & all things else. Now, it was God that kept you, and all that you had, restoring them again, with many new mercies when you wake.

Iohn 8.2.

Pro. 31.15.

2. Arise *early in the morning* (if you bee not necessarily hindered) following the example of our *Sauionr Christ*; and of the *good housewife* in the Prouerbes. For this, ordinarily, will make much for the health of your body, and for the thrift, both of your temporall, and spirituall state; for hereby you shall haue the day before you, and shal gaine the most, and the fittest times for exercises of religion, and for the works of your calling.

3. In the time *betwixt your awaking and arising* (if other pertinent and profitable thoughts offer not themselves) it will bee vsfull to thinke vpon some of these.

these. I must ^a awake from the sleepe of Sinne to Righteousnesse, as well as out of bodily sleepe unto labour in my calling. The ^b night is farre spent, the day is at hand, I must therefore cast off the workes of darkenesse, and put on the armour of light. I must walke honestly as in the day. I am by the light of grace and knowledge, to arise and walke in it, as well as by the light of the Sunne to walke by it. Thinke also of your awaking out of the sleepe of death, and of the ^c graue at the sound of the ^d last Trumpet, and of your blessed resurrection unto glorie at the last day. It was one of Davids sweet thoughts (speaking to God) ^e When I awake, I shall bee satisfied with thy likenesse.

When you arise, and apparrell your selfe, lose not that prime time (when your wit is freshest) with vncertaine, impertinent, boundlesse and fruitlesse thoughts, as it is the fashi-

Chap 2.

^a Eph. 5. 14.

1. Cor. 15.

34.

^b Rom. 13.

11, 12, 13.

^c 1. Cor. 15.

55

^d 1. Thes. 4.

16.

^e Psal. 17. 15

Fit meditations when a man doth apparrell himselfe.

*Chap. 2.**a Gen. 1. 31**b Gen. 2. 25*

on of most men and women for to doe. This is a fit time to thinke vpon the cause why you haue neede of apparell ; namely, the fall and sinne of your first parents, which from them is deriued to you. For before their fall *their nakednes was their comli-*
nes ; and seeing it, they ^b were
not ashamed. It will likewise be to good purpose to consider what base stuffe the wise prouidence of God hath appointed to be the matter of apparell.

The Rindes of plants, the Skinnes, Haire, or wooll of brute beasts, and the Spittle of the Silkworme ; very excrements and cast apparell of unreasonable creatures. Which, as it doth magnifie the wisdom, power, and goodnes of God, in choosing, and turning such meane things to such excellent vse: so it should humble and keepe downe the
 pride

Chap. 2.

pride of man. For what man that hath his right vse of reason can bee so foolish, as to be proud of the badge of his shame, euen of that apparell, for which (vnder God) he is beholding to very plants and beasts?

Now also is a good time to call to minde what rules are to be obserued, that you may apparell your selfe so, as doth become one that professeth godlines: namely,

That your *apparell for matter and fashion* doe sute with your *generall and speciall calling*, and with your *estate, sex,* and *age*.

I. Tim. 2.9,
10.

f Deu. 22.5

That your *wearing your apparell* bee for *health, honesty,* and *comelines*.

I. Cor. 11.
14, 15.

g I. Cor.
12.23.

3 That you rather goe with the *lowest*, then with the *highest* of your state and place.

4 That the *fashion* bee neither ^h *strange*, *immodest*, *singular* or *ridiculous*.

h Zeph. 1.8

5 That

Chap. 2.

5 That you be not *ouerch-*
rious, or *ouerlong*, taking vp too
much time, in putting it on.

Ifai. 3. 18.
to 24.

6 Neither the *making* nor
wearing of your apparell must
fauour of *pride*, *lightnes*, *curiosi-*
tie, *lasciuiousnesse*, *prodigality*, or
base conetensnesse: But it must be
such as becommeth *holinesse*,
wisedome, *thrift*, and *honesty*, and
as is well reported of.

Phil. 4. 8.
I. Cor. 13. 1

7 Follow the *example* of
those of your rank and meanes,
which are most *sober*, most *fru-*
gall, and most *discreete*.

Reu. 3. 18.

1. Pet. 3. 4

While you apparell your
selfe, it will be seasonable and
profitable also, by this occasi-
on to *raise your thoughts*, and to
fixe them upon that your apparell
which doth cloath & adorne & your
inward man: which is spirituall,
and of a diuine matter, which
neuer is out of fashion, which
neuer weareth out, but is al-
wayes better for the wearing.
Thinke thus, If I goe *naked*
with

without bodily apparell, it will be to the *shame of my person*, and to the *hazard of my health and life*: But how much more will the *filthy nakednesse* of my soule appeare to the eyes of *men*, of *Angels* and of *God himselfe*, whose^m *pure eyes* cannot abide filthines; whereby my soule will be exposed to most *deadly temptations*, and my selfe to Gods most *seuere iudgements*; except I haue put on and doe keepe on me the ⁿ*white linnen of Christs Spouse*, the *righteousnesse of the Saints*, that is, *Iustification by faith in Christ*, & *sanctification of euery part by the Spirit of Christ*? And because euery day you shall be *assaulted* with the *world*, the *flesh*, and the *diuell*, you shall doe well to consider whether you haue put on and doe improve your *coate of maile*, that *compleate armour* prescribed, *Ephes. 6. 11. vnto verse 18.*

When it shall happen that

B

you

Chap. 2.

Reuel. 3.

17.

Reuel. 16. 15

Exo. 32. 25.

mHab. 1. 13

Reu. 19. 8.

to v. 8.

Chap. 2.

Iames 1.

23, 24, 25.

you doe vse your *looking glasse*, and by experience finde that it serueth to discouer, and to direct you how to reforme what-fouer is vncomely, and out of order in your body : you may hereby remember your selfe of the necessitie and admirable vse of the *myrrour* and *glasse of Gods Word*, and *Gospell of Christ*, both *read* and *preached*, for the good of your soule. For, this being vnderstood, and beleeued, doth not onely shew what is amisse in the soule, and how it may be amended; but in some measure will enable you to amend; for, it doth not onely shew you your owne face : but the very face and glory of God in Christ Iesus, which by reflexe vpon you, will through the Spirit worke *on you* a more strong, and more excellent effect than *on Moses face* in the Mount; which yet was so glorious, that the people could not

Exod. 34.

29, 30.

not endure to behold it. For by this Gods glory, which by faith you behold in the word, you shal be changed *into the same Image, from glory to glory, even as by the Spirit of the Lord.*

Chap. 2.

2. Cor. 3. 18

Touching these things which I haue prescribed to be thought vpon, when you arise, and put on your apparell in the morning, and those other which I shall prescribe when you put off your apparell at going to bed at night ; my meaning is not to vrge them as necessary, as if it were sinne to omit any of these particulars : but except better come in place, as most conuenient. Wherefore take these cautions.

First, (as I said) if other pertinent and more profitable thoughts offer not themselues, or if you be barren of other holy meditations, vse these.

*Cautions to
the former
directions.*

Secondly, the bare similitudes, and allusions, with all

Chap. 2.

such resemblances which are free, not commanded by God, but in our choise to take vp from things naturall and artificiall, to put vs in minde of spirituall things, and to cleere our iudgements therein, must bee vsed with putting a wide difference betweene them, and those which are Sacramentall. For the Sacraments, besides their naturall aptnes to signifie what they doe represent, they haue diuine institution from God, whereby to the beleeuers, they are through Gods Spirit effectually, not onely outwardly to signifie, exhibit, and seale; but inwardly to apply and conferre the thing signified; these not so, yet as helpe to your memory and vnderstanding the feare of singular vse. For our *Sauour* in his *speeches* while he liued vpon the earth, and in his writings in the *holy Scripture*, is frequent in the vse of them,

them, as you may obserue in the manifold parables and similitudes in the Gospell.

Ch. 3. 5. 1.

CHAP. III.

*Of beginning the day well,
walking with God.*

SECT. I.

VHen you are thus awake, and are risen out of your bed, that you may walke with God the remainder of the day: It will bee needfull that you *first renew your peace with God*, and then *keepe it*, by doing those workes of *pietie, equity, mercy, and sobriety*, which any way may concerne you that day. For *how can two walke together* (safely; especially a weake one with him that is strong) *except they be agreed?* And how can any walke with God, if he be not holy in all his

Re. 6.

Amos 3. 3

*Cb. 3. 9. 1.**Exod. 13.
20, 21, 22.**Iosh. 24.
14, 19.**How to be-
gin the day
with prayer.
n Ps. 92. 1, 2
Ps. 88. 12.*

conuersation. You haue as much cause to *beware of him*, and to *obey his voice*, and not prouoke him who goeth before you in the *wildernes of this world*, to guide and bring you to his *heauenly kingdome*; as the *Israelites* had, to beware of him who went before them to keep them in the way, and to conduct them vnto the *earthly Canaan*, the place which he had promised and prepared for them. It was for this, that *Iosuah* told the people, that except they would *fear the Lord and serue him in sinceritie*, and put away their *strange gods*, they could not *serue God*, they could not walke with him. For he is (saith he) *a holy God*: he is *a ielous God*: he will not *forgiue your transgressions, nor your sinnes*.

For this cause (if vnauoidable necessitie hinder not) *Begin the day with solemne prayer and thanksgining*. Before which

which (that these duties may be the better performed) it will be needfull that you *prepare your selfe by meditation*; the *matter* whereof should be an enquiry into your present estate, how all things stand betweene God and you. How you haue carried your selfe since you last prayed and renewed your peace with God. What sinnes you haue committed, what graces and benefits you want, *what fresh fauours God hath bestowed on you* since last you gaue him his Tribute of thanks, and how much praise and thanks you do owe to him also for continuance of the old. Thinke also what employments you shall haue that day; consider likewise what ground and warrant you haue to approach to the Throne of Grace to aske pardon, and to aske, and expect fauour and helpe of God. Vpon these considerations

Ch 3. 5. 1.

o Ps. 57. 7.

Lam. 3. 40.

41.

Iob 11. 13.

Plal. 116. 1.

vnto 13.

Ch. 3. 9. 1.

Iob. 11. 14.

siderations rightly prosecuted, you must worke your heart to a resolution through Gods grace, to *reforme whatsoeuer you finde to be amisse*: And that you will flye vnto, and onely relie vpo Gods mercy in Christ; that you will acknowledge him in all things; and that you will now seeke grace and helpe of him, whereby you may walke as in his sight in all well-pleasing, all that day.

To further you herein, doe thus.

First, lay a peremptory charge vpon your *conscience* to deale *unpartially, plainely, and fully* in this examination and iudging of your selfe.

Deut. 6. 8, 9

06. 2.

Secondly, you should bee so wel acquainted with the *summe and meaning of the Law*, that you may bee able to carry in your head a *Catalogue or Table* of the principall duties, and vices, required, and forbidden in each
comman-

commandement : whereby you may try your obedience past, and may set before you a rule of your life for time to come.

Thirdly (lest the calling to minde the multitude and greatnes of your finnes by the Law should make you despaire of Gods fauour) you should be so well exercised in the *Articles of the Christian faith*, and in the principall *promises and precepts of the Gospel*, that you may be able also quickly to call them to mind for the strengthening of your faith and hope in God. The *patterne of wholesome words* should be familiar vnto you for these purposes.

2. Tim. 1. 13

All this neede not take vp much time: you will finde it to bee time well redeemed. For, first, by such *preparation* you shall keepe your selfe from that *rude and rash* thrusting your selfe into Gods holy presence,

I
Reasons of
due preparation
before prayer.

Ch. 3. 9. 1.

whereof you are warned in the
Scriptures, Eccl. 5. 1, 2.

2

2. Secondly, when by this
meanes you haue wel humbled,
softened, seasoned, and set
streight your heart to God-
ward, so that you can say you

**ps. 66. 18.*
Iohn 9. 31.

**regard* no iniquitie in your
heart: and when hereby you
haue called your thoughts in,
from straggling, and haue got-
ten composednes of mind, and
inward strength of soule, with-
out which the arrow of prayer
can neuer flye home to the
marke; then you may approach
vnto Gods speciall presence
with more *faith* and *bold-*
nes; you shall bee more able to

t. 06. 3.

vtter before him *apt confessions*,
lawfull requests, and *due thanks-*
giuings, more *understandingly*,
more *distinctly*, more *humbly*,
more *denoutly*, more *feelingly*,
more *feruently*, and with more
assurance of a gracious bearing,
(all which are requisit in pray-
er)

er) then possibly you could euer be able to doe without such preparation.

Ch. 3. § 1.

Thirdly, this *due preparation to prayer* doth not onely fit you to pray : but is *an excellent furtherer of a godly life*. For it maketh the *conscience tender and watchfull* ouer you : because in this worke the conscience being chiefly imployed, doth get an habit of the knowledge of the precepts and threats of the Law, and of the precepts and promises of the Gospel: And it being enforced to examine, accuse, iudge and passe sentence, yea, to doe a kind of execution vpon you for your sin, smiting your heart, and wounding it self with godly feare, griefe, and shame (a worke to which the conscience is loth to come, till it must needs :) wherefore to preuent all this trouble, vexation, and smart, it will rather giue all diligence in other acts which

3

Ch. 3. §. 2.

which are more pleasing, namely, it wil direct you in the waies of God, check and warne you before-hand; lest you should sinne; to the end that when you come to examine your selfe againe, it might find matter, not of grieuing and tormenting; but of reioycing and comforting your heart, which is the *most proper, and most pleasing work of a sanctified conscience*. Hee that knoweth that he himselfe must (and none for him) be at much paines to make himselfe whole and clean when he is wounded and defiled, will take the more heede lest hee wound and defile himselfe.

2. Cor. I. 12

1. Cor. II. 31

4. Fourthly, this due preparation to prayer, taken vp in good part with examining, iudging and reforming your self, doth *preuent Gods iudging of you*, for when you *iudge your self*, you *shal not be iudged of the Lord*, saith the *Apostle*.

Being

Being rightly prepared, you must draw neere into Gods speciall presence *falling low at his footestoole, representing him to your thoughts in the apprehension of one who is in himselfe, and of himselfe, the *onely heauenly, all-knowing, and Almighty Maiestie and Deitie*: now become your louing and mercifull Father through Christ his Sonne your Lord. Then you must^a powre out your soule before him in confessing your sinnes, and in making^b your desires (through the spirit) known vnto him in the name of Christ, for your selfe and others in all lawfull petitions, and supplications, with thanksgiuing; And all this with^c understanding, ^cwith the *intention* and full bent of the soule^d with *feruor*, and *expectation* of being heard, in due time and measure, and in the best manner.

The rule and boundarie to you
for

Ch. 3. 9. 2.

How to be disposed in the act of prayer.

* Psal. 95. 6.

06: 3.

Mat. 6. 9.

^a 1. Sam. 1.

15.

^b Phil. 4. 6.

^c 1. Cor. 14.

15.

^d Lam. 5. 16.

^e Maik. 11.

24.

*Ch. 3. §. 2.**. 2. 2c*

for al things required in praier, is the *Lords Praier*. If you would haue reasons to perswade you to this duty of prayer, and would haue further information touching the fore-pointed-at particular requisits in praier, I referre you to that which I haue already published vpon the *Lords Praier*. And touching the chiefe impediments to praier with their remoualls, I refer you to the Epistle of my louing and reuerend friend Master *Sibbs*, writtē before the said Treatise.

Sect. 2.

*Cautions and aduertisements
about Prayer.*

*Cautions to
be obserued
in preparati-
on to prayer,
and in pray-
er.*

VNto the directions both for preparation to prayer, and concerning praier it selfe, take these Cautions.

First (if it may be) omit neither
the

the one nor the other, and let them be the first worke after you are up. But if that cannot be, because of some necessary let, yet perform them so soone as you can, and as well as you can: though you can doe neither, either so soone, or so well as you would, yet omit them not altogether. Breake thorow all seeming necessities which will daily cast in themselves to hinder and thrust out these duties. The Diuell, knowing that nothing doth vndermine and ouerthrow his kingdome more then these, duely performed; knowing also that this spirituall performance of them is tedious to corrupt nature, hee will thrust vpon you seeming necessities, so many, and so oft; that if you be not watchfull to gaine, and to take time, breaking thorow all such lets as are not truly necessarie; you shall oft times by the circumuention of the flesh, and

Ch. 3. v. 2.

Psal. 5. 3.

of

*Ch. 3. §. 2.**6 Eccl. 3. 1.*

of the Diuell, be brought to an omission of Preparation, or praier, or both. Vpon which wil follow like occasions, together with a pronenes to the like neglect, and a great indispositiō to these duties afterward. Secondly, *lay not too great a taske vpon your selfe in this preparation to prayer*, I meane, so much, as will take vp more time then the workes of your calling, and o-ther needfull affaires will permit: but contriue and husband your time so, that euery *lawfull busines* may haue his *owne time*. God hath subordinated the works of your general and particular calling in such sort, that, ordinarily, the one shall not driue out the other.

If through taking too much time in preparation to prayer, and in prayer, either of them grow necessarily tedious and burthenfome; *Satan wil circum- uent you* by this meanes, causing you

you out of a true wearines of too much (euen before you are aware) to omit them altogether.

Ch. 3. 5. 2.

Thirdly (whereas when you prepare your selfe to pray, and when you doe pray, it is lawfull to thinke of your worldly busines, to the end that you might pray for direction and for good successe therein; for you may aske your ^c daily bread) you must take heed when you thinke on these things, that your thoughts be not worldly through ^d distempers and distractions about the same. For these will abate your spiritualnes & strength in prayer, and will shut the eares of God against your prayer.

06. 4

^c Mat. 6. 11.

^d Luk. 12.
29.

I remember you desired mee to shew you the signes and remedies of distempers and distractions about worldly things in your preparations to prayer. By distempers, I meane inordinate trouble about the meanes, & by distractions,

ons,

Ch. 3. §. 2.

ons I meane a vexing trouble about successe.

You may know that your mind is dextempered with worldlinesse (euen in thinking on lawfull businesse) when you prepare your selfe to prayer, by these markes.

First, when (except in case of necessitie in their apparent danger) your worldly affaires are *first in your thoughts* to be the matter of your meditation. For thoughts how to *hallow Gods name*, and how his *kingdome may come*, and how you may *doe his will*, should ordinarily be in your mind, before those that concerne *your daily bread*.

2. When they *interpose* themselves, *interrupt*, and *instle out* those *good thoughts* wheron you were thinking before, before that you haue thought of them sufficiently.

3. When your thoughts of worldly busines are with *greater*

ter intention of mind, et then are your thoughts of things spirituall and heauenly.

Ch. 3. 5. 2.

4. When they *last longer* than such as immediately concerne the glory of God, and the good of your soule ; or hold you too long vpon them.

5. You shall know it by the *ends* which you propound to your selfe in your thoughts of worldly businesse ; Are the *ends* you propound, onely, or chiefly that you may preuent pouerty, or that you may haue wherewith to satisfie your natural desires ? If you propound not *other, and more spirituall ends*, your thoughts of them at that time, are worldly : But if your thoughts of your worldly businesse, be to the end that you may lay them to the rule of Gods Word, that you may not offend him in your labour and care about them ; or that you might craue Gods direction and blessing

Signes of distempred thoughts through worldlines in preparation to prayer.

Ch. 3. 6. 2.

*Remedies a-
g. inst dis-
tempered
thoughts in
preparation
to prayer.*

f Mat. 6. 21.

sing vpon your said care and labour, you being spirituall in thoughts of worldly businesse, then your thoughts of lawfull businesse are not distempered with worldlinesse.

To remedie these distempered thoughts; First, get a *sound and cleare iudgement* to discerne of what is good, what is bad, also what is best, and what is least good; preferring things spirituall, heauenly and eternall, incomparably before those which are corporall, earthly and temporarie. Make those best things *your Treasure*, then your heart will be chiefly set, and your thoughts will chiefly run on them: and will be moderate in thinking of those things which are lesse needfull.

2. Doe as a wise Counsellor at Law, and as a Master of Requests, who must heare many Clients, and receiue and speed many Petitions. Consider whose
turne

turne it is, and what is the most important sute; and dispatch the first. Let thoughts of worldly busines be shut out, and made stand at doore, till their turne bee to be thought vpon, and till the more excellent, and more needfull bee dispatched.

3. If thoughts of the world will impudently intrude themselves, and will not bee kept out; rebuke them sharply, giue them no hearing, but dishearten them, and rebuke the porter and keeper of the doore of your heart, *smite, wound and checke your conscience*, because it did not check and restrain them.

4. In all lawfull businesse, *inure your selfe fully and sufficiently to intend that one thing which you haue in hand for the present*; and at all times restrain wandring thoughts as much as may bee. Let your Reason get such power ouer

Ch. 3. 9. 2.

g Eccl. 9. 10.

Ch. 3. §. 2.

ouer *Phantasie* that you may be able to thinke of what you please, when you please. You will say, To a fickle braine this is hard, if not impossible. To this I answer. If you would not nourish and intertaine euil, flying, & vnseasonable thoughts when they arise; would as oft as they offer themselues, be much displeased with them, and with your selfe for them; then in time you shal find it possible, and not exceeding hard to think of what good things you would, and not of what euill things you would not.

5. Lastly, when the time and turne of thinking and doing of your worldly busines is come, then thinke thereof *sufficiently*, and *to good purpose*; for then they will be the lesse troublesome in thrusting themselues in *out of place*, because it is known that *in their place*, they shall be fully regarded. Idlenes and improuidence

dence about these things, puts a man into streights many times, and into distempers about his worldly busines, more then, els, needs, or would be.

You would also know when your thoughts of successe in your worldly affaires are distractions in your preparation to praier, together with a remedie against them.

To thinke, that, if you be not prouident and diligent in your calling, and, that if God doe not blesse your diligence, you may driue your trade, and doe the workes of your calling in vaine, and that you may looke for ill successe; thus to thinke is lawfull and vsefull. For it will raise vp in you a resolution to bee prouident and diligent; and when you haue done all you can, these thoughts also wil quicken you to prayer vnto God for successe. But if your thoughts of thriving, or not thriving, bee other then these

Ch. 3. S. 2.

How to know that thoughts about successe in worldly busines are distraction in preparation to praier, with the remedie.

Ch. 3. 9. 2.

b Mat. 6. 25.

these and do bring forth other effects: namely, If desire of successe drive you to think of vsing *unlawfull meanes*, from doubting that you can not so soone, or so certainly, or not at all, speed by the onely vse of *lawful*: if it make you full of anxietie and feare, that though you vse what good *meanes* you can, all will be in *vaine*: if you bee yet *doubtful* and ^htake thought about what you shall eate, what you shall drinke, and what you shall put on, or how you and yours shall liue another day, then your thoughts about successe in worldly busines, are *worldly*, and *distractfull*.

I shall let this sinne with its remedie appeare more fully vn-to you, when I shall write against taking care in any thing.

Yet for the present, know: All the fruit you shall reape through eating vp your heart with feare and distrust, doubting

ting of successe, will be nothing else, but a farther degree of vexation of heart. For all the carking in the world can not bring good successe. Besides, nothing prouoketh the Lord to giue ill successe sooner, then when you shall nourish distrustfull care.

Secondly, consider the ability and faithfulness of God, who hath taken care of the successe of your labour on him : commanding you not to *care*, but to *cast all the care on him*. If you would rest vpon this, you might bee secure of good successe in your outward state, even according to the desire; or els God will more then recompence the want thereof, by causing you to thriue, and to haue good successe in spirituall things, which is *much better*, and which you should desire *much more*.

4. A fourth caution to bee
C obserued

Ch. 3. 9. 2.

Re. 7.

1. Pet. 5. 7

*Ch. 3. §. 2.**Ob. 5.*

observed in your preparation to prayer, and in prayer, is. Be *not slight* and *formall* herein, which is, when cursorily & out of an ouert custom, you only call your sins, your duties, Gods fauours and his promises vnto a bare & fruitles remembrāce. For if the *heart* be not withal *affected* with *anger, feare, grieve* and *shame for sinne*. And if it bee not *affected* with ioy, and with an *acknowledgement of being beholding to God* for his fauours. Moreover, if it bee not *affected* with *hope* and *confidence in God* at the remembrance of his blessed promises. And if withall, the *heart* be not gained to a *renewed resolution* for to reforme what is faultie, and to *cry earnestly to God* for grace and mercy, and for the time to come to *endeavour* to liue a godly life; all your *preparation* is nothing. Nay, this *slight* and *fruitlesse calling of vice and vertue to remembrance,* and

Ch. 3. §. 2.

and no more, is a great *imbold-
ner* and *strengthenener of sin*; and a
great *weakener and quencher of
the Spirit*. For sinnes are like to
idle vagrants, and lawlesse sub-
jects; If Officers call them be-
fore them, and, either say no-
thing to them, or onely giue
them threatning words: but
do not smite them and make
them smart, they grow tenne
times more bold, more insolent,
and lawlesse. Good thoughts
are like to dutifull seruants and
loyall subjects, such as are rea-
dy to come at euery call, and
to offer themselues to bee im-
ployed in all good seruices:
now if such bee not entertain-
ned with good regard, if they
bee not cherished in their rea-
dinesse, they (like *Danids* peo-
ple) retorne disheartened, and
their edge to future readines is
taken off. Besides, this *cursorie*
performing of holy duties, is
the high way to an habit of

12. Sa, 19. 3.

Ch. 3. §. 2

hypocrisie, that cursed Marre-good.

5. My last caution is, that if in your meditations, and in your prayers you finde a dulnes and want of spiritualnesse, I would haue you to be humbled in the sense of your impotency and infirmity; yet *be not discouraged, nor yet gine them ouer:* but rather betake your selfe to these duties with more diligence and earnestnesse. When you want water, (your plumpe being dry) you, by powring in a little water, and by much labour in plumping, can fetch water; so, by *much labouring* the heart in preparation, and by *m prayer*, you may recouer the gift of prayer. And as when your fire is out, you, by laying on fuell, and by blowing the sparke remaining, doe kindle it: so by meditation whereby you must *stirre up the grace that is in you*, and by the breath of

m Lnk. 11.
13.

n 1 Tim. 1. 6

of prayer, you may reuiue and inflame the spirit of grace and prayer in you.

Ch. 3. §. 2

If for all this you doe not satisfie your selfe in these holy exercises, yet *giue them not ouer*: for God is many times best pleased with your seruices, when, through an humble sense of your failings, you are displeased with your selfe for them. Yea, if when you haue *wrestled* and contended with God in praier, you are forced to *goe halting and limping away* in the sense of your infirmities, as *Iacob* did; bee not dismayed, for it is a good signe that you haue preuailed with God as *p Iacob* did.

Re. 8.

*o Gen. 32.
25, 31.*

*p Gen. 32.
28.*

God vseth, when hee is overcome by prayer, to worke in them that doe overcome some sense of weakenesse, to let them know, that they preuaile with him in praier, not by any strength of their

*Re. 12:
1. 12.*

Ch. 3. §. 2.

owne, or by any worthinesse of their prayer, when they haue prayed best ; but from the strength of his owne will and gráce, and from the truth of his promise made vnto them that pray. If it were not thus, many, when they haue their hearts desire in prayer, would ascribe all to the goodnesse of their prayers, and not to the free grace of God ; and would bee proud of their owne strength, which in truth is none at all.

CHAP.

CHAP. IV.

*How to walke with God the
whole day after it is well
begun.*

SECT. I.

WHen you haue thus begun the day by prayer by your selfe, thus making your peace with God, and crauing his gracious presence to goe along with you, and for you, that day: you must then conscionably, according to the nature of the day (bee it one of the *six dayes*, or the *Sabbath* and *Lords day*) apply your selfe to the businesse of that day, whether it bee in *acts of Religion*, or of your *personall calling*, or in any other workes belonging vnto you, as you are *superiour* or *inferiour* in Family, Church, or Common-wealth; whether it be also *acts of bodily*

C 4 *repasts,*

Ch. 4. §. 1. *repasts, recreation, or sports, doing all as in Gods sight.*

a 1. Tim. 4. 5 And because all lawful busines is ^a *sanctified by the Word and Prayer*, and for that it is part of your calling (as you are master of a family) to gouerne your people in the feare of God, and to teach them to liue godly, therefore it is your part to take the fittest time in the morning to call them together and pray with them, before which, it will bee profitable to reade the *Scripture* in order, with due reuerence vnto them; taking also opportunities in all fit times to instruct them in the principles of religion, oft ^b *whetting the Word* vpon them.

b Deut. 6. 7.

If it bee a working day, be- take your selfe ordinarily to the worke of your particular calling. For whosoever hath no calling whereby he may be profitable to the societie of man in Family, Church, or Commonwealth:

wealth; or hauing a lawfull calling doth not follow it, hee liueth ^c *inordinately*. God neuer made any man for ~~play~~, or to doe nothing. And whatsoeuer a man doth, hee must doe it by vertue of his calling, receiuing warrant from it, else he cannot doe in faith; ^d *without which no man can please God.* Besides, whosoever is called to Christianitie, hath no way to heauen but by walking with God in his ^e *personall*, and *particular* calling, as well as in his *general* calling.

1. That you may doe this, first, bee sure that the thing whereabout you labour either with head, or hand, be *lawfull* and *good*.

2. Be ^r *diligent* and *industrious*, for the sluggard and idle person desireth, but hath nothing: but the diligent hand maketh rich.

3. Let there be *truth*, *plaine-*
C 5 *nes,*

Ch. 4. 9. 1.

^c 2. Thes. 3.
10 1 .

^d Heb. 11. 6

^e 1. Cor. 7.
17, 24.

*How a man
should car-
rie himselfe
before God
in his cal-
ling.*

^q Eph. 4. 28
^r Prou. 13. 4

Ch. 4. 9. 1.
1. Thef. 4. 6

nes, and equity in all your dealings with men. ¹ Circumuent and defraud no man. Make not your owne gaine the waights and measures to trade by. I will propound vnto you sealed waights and rules, according to which, you must conuerse with all men.

(1) Consider your *neighbors* good as well as *your owne*. Weigh vnpartially with your self what proportionable commoditie (in common estimation according to the times) your neighbour is like to haue for that which you receiue of him. For you must *loue your neighbour as your selfe*: in whatsoeuer you haue to doe with men, you must not looke onely to your *owne* advantage, but to the benefit also of *your neighbour*.

Mat. 22.

39.

Phil. 2. 4.

Mat. 7. 12

(2) Obserue the *Royall Law*, the *Standard* of all equity in this kind: *x Whatsoeuer you* (with a rectified iudgement and honest heart)

heart) would that men should doe unto you, doe you euen so unto them: for this is the Law and the Prophets.

Ch. 4. 9. 1.

4. Be *provident* that you let not slip your *opportunities*: and take heede lest in these euill times you bee *circumvented* by fraud, and falshood, and bee insnared by vnneccessarie a *Suretyship*.

a PROU. 6. 1.
to 7.

5. Whereas in euerie calling there is a *mysterie*, and for the most part each calling hath its speciall finne or finnes lying hid there vnder, which custom for gain or credit sake amongst wicked men, hath made to seeme lawfull: Looke you narrowly by the light of the word, and by experience to *find out* that or those finnes, then bee as carefull to *auoid* them.

Sect.

Cb. 4. 9. 2.

Sect. 2.

Concerning Superiours and Inferiours.

Rules to
direct su-
perious.

THERE are other works also, such as concerne you as you are a *superiour* and in authoritie, or as you are *inferiour* and subiect, either in Familie, Church, or Commonwealth, in doing whereof you must take God along with you, following the directions of his *Word* and *Spirit*.

1. As you are a *Superiour*, first, walke worthie of all honor and due respect, carrying your selfe in your place with such holinesse, wisdom, grauitie, iustice and mercie, keeping such a meane betweene too much rigour and remissenesse, betweene straining your authoritie too farre, and loosening it too much, that those vn-
der

der your charg may haue cause both to *feare* and *loue* you.

Ch. 4. 5. 2.

a Lu. 25. 43.

2. Waite on your office, and bee watchfull ouer your charge with all diligence and faithfulness, vsing all good meanes to containe them in their duties of *b Godlines and honestie*; which is the only end why God hath set you ouer them. The means are: (1) Goe before them in good *example*. *Examples of Superiors* haue a kinde of constraining power working powerfully and insensibly vpon inferiours. (2) *c Pray* with, and for them. (3) *Cōmand* only things *lawfull, possible, and conuenient*, and only those to which the extent of your *authority* from God and man doth allow you. (4) As much as in you is, procure for them the *meanes*, and put them vpon the *d opportunities* of *beeing*, and of *doing good*. (5) Prevent likewise and remooue all occasions of their *beeing*, and of *doing*

b 1 Tim. 2.

2.

Meanes whereby superiours may containe inferiours in their duties
c Iob. 1. 5.

d Exod. 20. 8, 9, 10.

Cb. 4. 5. 2.

e Psal. 101. 6.

f Pro. 31. 31

g Col. 3. 19,
21.

Eph. 6. 9.

doing euill. (6) Protect and defend them, as much as lyeth in you, from all wrongs and iniuries. (7) When they doe well, ^e *incourage* them, by letting them see that you take notice as readilie of their well doing, as of their faults; and so farre as shall bee fitte, let them haue the *f* *praise and fruite of their well doing.* (8) When they doe euil, rebuke them with more or lesse heat of anger, according to the greatnes of their fault: but neuer with *g* *bitternes*, in rating, & reuiling them by tearmes of disdain, & base contempt. There should be alwaies more *strength of reason* in your words to conuince the of their sin, & to make them see their danger, and to know how to be reformed; *then heat of anger*, in vttering your own displeasure. (9) If admonitions and words will reclaime the, then, proceed not to corrections & blowes: but if they regard

gard not your reproofes,* then according to the nature of the fault, and condition of the person, and the limits of your authoritie, you must, in mercie to their soule, giue them sufficient, but not excessiue punishment. (10) When you haue done thus, and haue waited a conuenient time for their amendment, but finde none, then, when they declare themselues to bee rebellious, you must ^h*crane the helpe of higher authority.*

That you may gouerne according to these directions: Consider well and oft, first, that those whom you gouerne, are such whom you must not oppresse, neither may you rule ouer them with ^a*rigour*; because they now are, or may be ^u*heires of the same grace together with you.*

Secondly, Remember oft that you haue a ^{*}*Superiour in heauen*, that you are his *seruant* and deputie, gouerning vnder him; that all

Ch. 4. 9. 2.

^{*} Pro. 29.

15, 17, 19.

^h Deut. 21,
18, 19, 20, 21

*Meanes to
keep gouer-
ners from a-
busing their
authoritie.*

^t Leu. 25. 39
43.

^u 1 Pet. 3. 7
Philem. 16.

^x Eph. 6. 9.
Col. 4. 1.

Cb. 4. 9. 3.

all your authoritie is from him, and that all you doe, in gouerning, must be for him, and how at last a time will come when you must *giue account to him* of your *Gouernment*.

Rules to direct inferiours,

a Exo. 20. 12

b Eph. 5. 24

& 6. 1, 5.

Heb. 13. 17.

x 1 Pet. 2.

13, 14.

Eph. 6. 5, 6.

c Tit. 2. 9.

d Rom. 13. 2

As you are *a* *under Authority*, (1) you must *honour* and reuerence all whom God hath set ouer you. (2) You must *b* *obey them* in all such their lawfull commands as are within the compasse of their Authority and commission, and that with fidelity, and *singlenesse* of heart, for the *x* *Lords sake*. 3. You must submit to their reproofes, corrections and iust restraints with patience, without murmuring, muttering, and *c* *answering againe*, or *resisting*; For if you doe not submit to the powers that be ordained of God, or if you *d* *resist the*, you rebel against God, and doe *resist the ordinance of God*: which whoso doth, shall receiue to himselfe *damnation*. But
if

if you not onely for *wrath*, but chiefly for *c* *Consciēce to God* do submit your selues to euery *f* *ordinance of man*, doing therein the *g* *will of God from the heart*; then, whether men require you, or not, you shal be sure of the *h* *Lord to receiue the reward of inheritance*: for you thus obeying men, *serue the Lord Christ*.

Ch. 4. 9. 3.

e Rom. 13. 5

f 1 Pet. 2.

13, 14.

g Eph. 6. 6,

7, 8.

h Col. 3. 24.

Sect. 3.

*Touching Repasts and
Recreations.*

THe constitution of mans soule and body is such, that they cannot long endure to bee employed, and stand bent with earnestnes vpo any thing, wherefore refreshing is needfull.

First, the whole man is refreshed by earing and drinking: In which you must be first *holy*: secondly *iust*, thirdly *temperate*.

1. It was their sin, which fed them-

Rules for earring.

Ch. 4. §. 3.

a Iud. 12.

b Tit. 1. 15.

1 Tim. 4. 4,

5.

d Pro. 20. 17.

2. The. 3. 12

Rom. 13. 13

Prou. 23. 20

21.

Eccl. 10. 17

The best re-
creation.

g Cant. 4. 12

13, 14, 15.

& 5. 1.

themselves without all ^a feare of God. Meates and drinckes are not good to a man, if he be not ^b pure and holy, and if they bee not receiued with prayer and thanksgining.

2. You must not eate bread of deceit, or ill gotten food: e- uery mā must eat his own bread, God would haue no man to eat the bread of wickednesse, nor yet drinke the wine of violence, Prou. 4. 17.

3. Moreouer, you must not eate for gluttony, and ^fdrunkennes to please the pallate and to glut the appetite; but for health and strength.

2. A man when he is wearie may bee refreshed likewise by varietie and interchange of the duties of his particular, and generall calling. And the best Re- creation to a spirituall minde, when it is wearie of worldly imployments, is to walke into ^g Christs garden, and there, by reading

reading and ^h *meditating*, singing
of *Psalmes*, ⁱ and holy confe-
rence, you may solace your selfe
with the sweete comforts of
the *holy Spirit*, and may worke
your hart to ioy in God, euen to
ioy in the holy Ghost, and to a ^k *de-*
light in the *Commandements* and
Word of God. This is the most
profitable, most rauishing, and
most lasting delight of al other.
Now by as much as the soule is
of a better, and of a more hea-
uenly constitution, by so much it
more contenteth, and satisfieth
it selfe in these delights.

Yet sith *Sports*, euen bo-
dily and naturall delights, are
part of our *Christian liberty*,
therfore (taking heed that you
abuse not your liberty) you may
then you haue need, recreate
your selfe with them Now that
you may sport as in Gods sight,
follow these directions:

1. The matter of your sports
must be of a *common nature*, and
of

Ch. 4. S. 3.

^h *Psal. 94. 19.*

ⁱ *Col. 3. 16.*

^k *Psal. 119.*

14, 16, 24.

*Rules for
sporting.*

Ch. 4. 5. 3. of things of *indifferent* vse. Things *holy* are too good, and things *vicious* are too bad to be *sported* or *played with*.

1 Isa. 58. 13. 2. Sports must be *seasonable for time*; Not on the *Sabbath day*, in which time God forbiddeth all men to seeke their *own pleasures*. Ordinarily sports must be vsed *not before*, but *after* the bodie or minde hath beene thoroughly imployed in honest busines. Not *ouerlong* to the expence and losse of your *precious time* which you should studie to *redeeme*, not to *passse away*.

m Eph. 5. 16 3. Sportes must alwaies bee kept within the *lists and pale of Charity* both to your selfe, and to your *neighbour*. If your sports doe impeach, or hazzard your owne, or your neighbours *name, life, estate, or comfortable liuing*, your sport is *vnlawfull*.

n 1 Cor. 16. 14. 4. Although Sports may be vsed, yet they must not be *loued*,
or

Ch. 4. 9. 3.

or vsed *immoderately* to fill your selfe with earthly delights, looking at no further or higher end: For as he that eateth and drinketh that he may enlarge his appetite, that he may yet eate and drinke: so he that sporteth that he may sport, is brutish and sensuall. It is very *Epicurisme*: God hath threatned that he that *lo- ueth sports*, shall bee a *poore man*, and he that *lo ueth wine and oyle*, shall not be rich.

o Pro. 21. 17

5. Whatsoever your sport bee, you must so recreate the outward man, that you bee no way worse, but rather better in the inward man. For God hath set such a blessed order in all lawfull things; that the meanest being lawfully vsed, shall not hinder, but further the best things.

6. In all sports you must propound the *right end*: the next and immediate end is to reuiue your wearie bodie, & to quicken your dull minde: but your furthest

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1. Cor. 10.
31.

furthest and principall end is, that with this your refreshed bodie and quickned spirit, you may the better serue, and *glo-*
rifie God. For, *whether you eate*
or drinke, or whatsoeuer you doe
else, let all bee done to the glory of
God, saith the Apostle.

Thus much shall serue for direction how you should walke with God vpon any of the sixe dayes, except there be speciall cause of setting a day apart for holy vse, as, for fasting and prayer.

CHAP. 5.

Of the Sabbath.

Exod. 10.

Directions
for sancti-
fying the
Lords day.

IF it bee the Sabbath or Lords day, you must remember to keep it holy according to the Commandement. For this cause:

First. put a difference between this and the other sixe dayes, such as you put difference betweene

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tweene the bread and wine in the Sacrament, and that which is for common vse. And that because it is set apart for holy vse, by diuine institution. For as the *Seuenth* day, from the beginning of the *Creation*, vntill the day of *Christs* blessed *Resurrection*, so our *Lords Day* which is the day of the *Resurrection*, is by diuine institution *morall*. The commandement to keep an holy rest vpon the *Seuenth* day after the fixe worke dayes (which is the substance of the fourth Commandement) remaineth the same: And thus much Adam (no doubt) by the instinct of vncorrupted nature, which yeeldeth a time for Gods honour and solemne worship, hee knowing that God finished the *Creation* in fixe dayes, and rested on the *Seuenth*, would haue obserued; yet it was requisite that the particular day should be by institution, for natural reason

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a Gen. 2.3.

b Gen. 29.
27, 28.

c Ex. 20. 11.

son could not tell him which day; for he might haue thought, that in imitation of God he must work six dayes before he should rest one. The Lord of the Sabbath therefore limited it vnto the seuenth from the Creation vntill Christs Resurrection, and then remoued it to the day we keepe, as shall be proued: For the Sabbath was ^a sanctified by God, and was to bee obserued by his people from the beginning of the world (when there was no distinction of *Jew* and *Gentile*) vntill the writing of the *morall Law*. I know some deny this; but without good ground. For we haue reason to thinke, that euer since the Creation, *Time* hath been deuided by ^b weeks, whereof the seuenth day is the boundary, as well as by *Moneths* and *Yeeres*. And this reason of the Commandement, ^c *He blessed the Sabbath Day, and hallowed it*, importing the prime insti-

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institution did concerne *Adam* and all before the Law, as well as since. And though there be no mention of the Saints observing of it before Israels going out of Egypt; yet where there is an Institution, or some thing equiualent, there, it must in charitie be presupposed, that it was obserued of the godly; except the Scripture denie it, which it doth not, but doth imply the contrarie. For the Sabbath day is spoken of before the redeliuering of it in the Mount, as of a solemne day ordained before, and well knowne to the Iewes.

^d *To morrow (saith Moses) is the Rest of the holy Sabbath unto the Lord.* And againe he saith, *The seuenth day which is the Sabbath.* This bee said of the Sabbath before the pronouncing and writing of the Law.

And when it was written, God wrote and placed it in the heart of the ten Commandements,

*Exod. 16.
23, 25, 29,
30.*

Exod. 20.

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as that, which, by the holy exercise thereof, and keeping it holy, should giue life to the keeping of all the rest.

The reasons of the fourth Commandement doe as well vrge the obseruing of it to all men, at all times, as to the Iews. It was also referued in the * *Arke* with the other ten, and is one of the Commandements mentioned in the New Testament, as parcell of the Royall Law, of which S. *James* saith, * Whosoever shal offend in one point, hee is guiltie of all; hee meanes the tenne Commandements; hee vnderstands the fourth Commandement for one, else he would not say *all*. Wherefore albeit there are somethings that haue particular reference to the Iewes in the written Law; as the reason taken from bringing them out of the *Land of Egypt*: and albeit the circumstance of time

* 1. Kin. 8. 9

* 1am. 2. 10,
11.

y EXO. 20. 2

was alterable, but by the Lord *Chap. 5.*
of the Sabbath, remouing it from
the *seuenth* of the creation to the
day of Christs *Resurrection*; yet
there is not any of those *tenne*
commandments which is not
morall, and of *morall equitie*.

But some object; The obser-
uing of the weekely Sabbath
was a signe betweene God and
the Iews, that they might know
that the Lord did sanctifie the;
therefore was abrogated by
Christ, with other ceremonies.

Ans. Though euery cere-
monie determinable in Christ,
was a signe; yet euery signe was
not a ceremonie to end at
Christs death. All signes and
types of iustification by Christ
to come, were nailed on the
Crosse with him; but signes of
the worlds preservation, also
declaratiue & probatine signes
of sanctification, together with
the type of rest and glorie, did
not end at Christs death, there
being

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being as much vse of them to vs now, as was to any other before.

Obiect. They obiect farther, All Sabbath dayes are abrogated by expresse termes? Colos. 2.16.

Ans. Hee speaketh there of none but Levitical Sabbaths: for (marke it) hee saith, they were shadowes of such things to come, whereof Christ was the body, verse 17. But the weekly Sabbath had no more shadow or reference to Christ, then any other of the ten Commandements.

Obiect. They yet obiect; No man must esteeme one day aboue another for conscience sake, Rom. 14.4?

Ans. No such thing can be concluded thence: For the Apostle warning both strong and weake Christians not to offend, nor bee offended one with another, would haue each doe

doe as they should be fully perswaded in their owne mind, and not iudge or despise each other: but in what things? in euery thing, no, but onely in things in their owne nature indifferent, or for the time tolerable, he instancing in meates and dayes. But I denie the fourth Commandement euer to haue been of the number of indifferent things.

If yet they say; If the fourth Commandement bee morall, why doe you not keepe the day which the Iewes did?

I answere; Because the Lord of the Sabbath ordained another day, and in so doing, caused the former to cease.

Now, that it was the will of our Lord and Saviour Christ, that we shuld, since his Resurrection, keepe for our Sabbath, that first day of the weeke on which he arose; it may easily appeare to any whose iudgements are not cor-

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Ioh. 20. 1, 19

f A^ct. 2. 1, 4.

g I Cor. 11.

1.

* I Cor. 11,

23.

I Cor. 14. 37

h I Cor. 16

1, 2.

i A^ct 20. 6. 7

corrupted with prophaneſſe of heart, or are not clouded with ſeſe conceit and preiudice. For in that he *arose* on that day, and appeared diuers times on this *our Lords day* to his *Disciples* before his ascension: and did on this day, ^f being the day of *Pentecost*, fill his disciples with the gifts of the *holy Ghost*, they being assembled together, this giueth a preeminence to this day, and a probabilitie to the point.

But in that the *8 Apostles*, who followed Christ, and deliuered nothing but what they ^{*} *receined* from Christ, and whose determinations were infallible, ^h did *obserue this Day as a Sabbath*, what should this argue but a *diuine institution* of this Day? The Apostle ⁱ *Paul* staying seue daies at Troas, might haue chosen any of the other daies, for the people to assemble on to *heare the Word*, and *receiue the Sacrament*, but they assembled to receiue the

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the Sacrament, and to heare the Word vpon the *first day of the weeke*, which is our *Lords Day*. Now the approued practice of the Apostles, and of the Church with them, recorded in Scripture, carrieth with it the force of a precept.

Moreouer, the *Spirit of God* honoureth this day with the *Title of k Lords Day*, as hee doth the *Communion*, with the Title of the *Supper of the Lord*: What doth this argue but as they both haue reference to Christ, so they are both appointed by Christ? The *Spirit of Christ* knew the mind of *Christ*, who thus named this day.

Secondly, being conuincied of the holinesse of this day (the better to keepe it holy when it commeth) you must on the *weeke dayes*, before the *Sabbath*, or *Lords Day*, *remember it*: to the end that none of your

Reu. 1. 10.

1. Cor. 10

21.

1. Cor. 11. 20

Exod. 20.

8, 9.

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worldly busines be left vndone, or put off till then; especially vpon Saturday you must prepare for it. Then you must put an end to the workes of your calling; and do whatsoeuer may bee well done before-hand, to preuent bodily labour even in your necessarie actions, that, when the day commeth, you may haue lesse occasion of worldly thoughts, lesse incumbrance and distractions; and may bee more free, both in body and minde, for spiritual exercises.

g Exod. 23.
12.

Exo. 34. 21.

h Mat. 12. 1
to 13.

Thirdly, you your selfe (and as much as in you lieth) all vnder your authoritie must *g rest* vpon this day the space of the *whole day* of foure and twentie houres from all *manner of works*. (except those which haue true reference to the present dayes works of ^h *pietie, mercy and true necessitie, not doing your own waies, not finding your owne pleasures,*
not

nor speaking your owne words, Isa.
58. 13.

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Obiect. If you obiekt that
some vnderstand this place of
the day of atonement and
yeerely fast spoken of in the
beginning of the Chapter?

Ans. The current of In-
terpreters vnderstand it of the
weekly *Sabbath*, yet suppose
it should be vnderstood of the
Sabbath of Atonement, I, vr-
ging it onely to prooue the ex-
ternall rest, it serueth for my
purpose, for these two differed;
not in their *externall rest*, ex-
cept, that in the day of Atone-
ment, they abstained from meat
and drinke vntill euen. Vpon
all other *Gods Sabbaths*, and
holy feasts, the children of Isra-
el were forbidden *not all worke*,
but onely *& seruile worke*. But
neither on the weekly *Sabbath*
nor on the *day of Atonement*,
might *any maner of work* be done,
whether *seruile*, or any other.

i Leu. 23. 3,
28.

k Leu. 23. 7.
8, 21, 25, 35
30.
Leu. 23. 3,
28.

Quest.

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Quest. But are we vnder the Gospell tied vnto as strict a Rest as the Iewes?

Answ. Wee are bound to keepe as strict, and as holy a Rest, as the fourth Commandement tied them: but not to that strictnesse which some appendixes to the Law, which were only Ceremoniall, or Iudiciall, did bind them; such as ^a *dressing their meate on the Eue*; not ^b *kindling a fire*, putting a man to death for gathering sticks, &c. These (as it is probable) were not onely peculiar to the Iewes, but for that present time while they were in the Wildernesse, and liued vpon Manna. And forbidding to kindle a fire, seemeth to bee a speciall restraint for that time, to shew, that God preferred the holy keeping of the Sabbath, before the materiall building of his Tabernacle, whereabout the kindling of fire was needfull;

^a Exod. 16.

23

^b Exod. 35.

3.

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needfull; see Exo. 31. 7, 14. and chap. 35. 2, 3, 5, &c. But, if these bound the Iewes at all times, then they were part of that yoke and pedagogie of the Iewes, of which *Peter* saith, *neither they, nor their fathers were able to beare;* all which were done away in Christ, and doe not binde vs.

1 A.C. 15. 10

Fourthly, it is not enough that you obserue a rest, but you must keepe an *holy Rest*. Which that you may doe, you must in your awaking put difference betweene it and other dayes, not thinking on worldly busines no more then will serue for a generall prouidence to preserve them from hurt, or losse. Both in your lying awake, and rising this morning, make vse of the directions before shewing you how to awake and rise with God. Rise¹ early (if it will stand with your health, and not hinder your fitnes for spirituall exercises through drowsinesse after-

1 Psal. 92. 2.

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m Num. 28.

3, 9, 10

n Eccl. 5. 1, 2

o Iam. 1. 21.

1. Pet. 2.

1, 2.

p Eph. 6.

19, 20.

afterward that you may shew forth Gods louing kindnesse in the *morning*.^m Double your deuotions on the Lords day, as the *Iewes* did their *morning and euening sacrifice* on the ^m *Sabbath day*.ⁿ Prepare your selfe for the publik holy seruices by reading, by meditation, and by casting away ^o *all filthines*, that is, repenting of euery grosse sinne; and casting away the *abounding of naughtinesse*, that is, let no sin be allowed or suffered to reigne in you. Then ^p pray for your self, and for the minister, that God would giue him a mouth to speake, and you an heart to heare, as you both ought to doe. All this, before you shall assemble in the Congregation. Being thus prepared, bring your people with you to the *Church*. Ioyne with the minister and Congregation. Set your selfe as in the speciall presence of God, following the example

example of good *Cornelius*, with all reuerence, attending and consenting, saying Amen, with vnderstanding, faith and affection, to the prayers vtered by the minister: attending vnto, ^q *beleening* and ^r *obeying* whatsoeuer by the minister is commanded you from God. Afterward by meditation, and by *conference*, and if you haue opportunitie, by repetitions, call to mind, and wisely and firmly ^t *lay vp* what you haue learned. The like care must be had before, at, and after the Euening exercise. Vpon this day you must likewise be ready to visit and *relieue* the distressed. Take some time this day to looke into your by-past life, and chiefly to your walking with God the last weeke, as being in freshest memory, and be sure to set all streit betweene God and you. Last of all, on euery opportunitie take good time

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A. 10. 33.

^q Heb. 1. 2.

^r Iam. 2. 22.

^t A. 17. 11.

12.

^t Psal. 119.

11.

1. Cor. 16. 2

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ke 9.

time to consider Gods workes, what they are in *themselves*, what they are *against the wicked*, what they are to the *Church*, and to *your selfe and to yours*. And, in particular, take occasion from the Day it selfe, to thinke fruitfully of the Creation, of your Redemption, Sanctification, and of your eternall Rest and glorie to come: For God in his holy wisdom hath set such a diuine print vpon this our *Lords day*, that at once it doth mind vs of the greatest works of God, which either make for his glorie, or his Churches good. As, of the *Creation* of the World in sixe dayes, hee resting the seuenth, which specially is attributed to the *Father*. And of mans *redemption by Christ*, of whose *resurrection* this Day is a remembrance, which is specially attributed to the *Sonne*: Also of our *sanctification by the Spirit*, for that

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that the obseruation of the *Sabbath* is a signe and meanes of holinesse, which worke is specially attributed to the *holy Ghost*. Lastly, of *your and the Churches glorification*, which shall bee the ioynt worke of the *Blessed Trinitie*, when we shal^a cease from all our works, and shal rest, and be glorious with the same glorie which our Head Christ hath with the Father, to whom bee glorie for euer and euer, Amen. Doe all these with *delight*, raising vp your selfe hereby to a greater measure of holinesse, and *and heauenly-mindedness*.

Doe all this the rather, because there is not a clearer^a *signe* to distinguish you from one that is prophane, then this, of conscionable keeping holy the *Lords Day*. Neither is there any ordinarie meanes of gaining strength and growth of grace in the inward man, like this,

a Heb. 4.9,
10.

Psal. 92.
Isai. 58.13.

*Motines to
keepe holy
the Lords
Day.
a* Ex. 31.13.

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Ezck. 30.

12.

06. 6.

u Isa. 55. 1,

2, 3, 4.

w Reu. 3. 18

Act. 2. 38.

Exod. 20. 11

this, of due obseruing the ^a Sabbath. For this is Gods great Mart, or Faire day for the soule, on which you may buy of Christ, ^u wine, milke, bread, marrow and fatnes, ^w gold, white raiment, eye-salue; euen all things which are *necessarie*, and which will *satisfie*, and cause the soule to liue. It is the speciall day of Gods hearing of *sutes*, and receiving petitions. It is his speciall day of proclaiming and sealing of Pardons to penitent sinners. It is Gods speciall day of publishing and sealing your Patent of eternall life. It is a blessed day, sanctified for all these blessed purposes.

Now, lest this vrging of the moralitie of the Sabbath, and so strict an obseruation of the Lords day, in spending the whole day in holy meditation, holy exercises, and workes of mercie (excepting onely necessarie repasts, and a generall prouidence

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uidence ouer their estate) shuld be thought, as it is by some, to bee meere Iewish, and to bee onely the priuate opinion of som few *Zelots*, more nice then wise: Know, that in all things wherein wee are tied by a commandement, common to vs and the Iewes; to obserue that as the Iewes did, by vertue of that commandement is not to bee Iewish, as to forbear to kill, and to commit adulterie. The same reason is for keeping the fourth Commandement, which (as hath been prooued) is one of the pure Morals. Besides, know, that the obseruing the Lords day, by vertue of the fourth Commandement, and the change of the former day vnto the Lords day, to bee by diuine institution; and that it should be kept strictly holy (as I haue shewed you) is the professed doctrine of this our ^a Church of England. And, I would

*a Hom. of
the time
and place of
prayer. part.
1. pag. 124,
125, 126.*

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would they would know and see, that the taking away of the moralitie of the fourth Commandement, and tying the conscience to obserue a day for Gods solemne worship onely by humane constitution, doth ouerthrow true Religion, and the power of Godlinesse, and opens a wide gap to Atheisme, profanenes, & all licentiousnes: As daily experience doth shew in those Countries, where the moralitie of the *Sabbath* is not maintained; and in such places where the Lords Day is not holily and duely obserued.

CHAP.

CHAP. VI.

*Shewing how to end the
day with God.*

VWhen you haue walked
with God from mor-
ning vntill night, whether on
a *common day*, or on the *Lords
Day*, according to the former
directiōs: it remaineth that you
conclude the day well, when you
would giue your selfe to rest at
night. Wherefore

First looke backe and take
a strict view of your whole car-
riage that day past. Reforme
what you finde amisse; and re-
ioyce, or bee griued, as you
finde you haue done well or ill,
as you haue gotten or lost in
grace that day.

Secondly, sith you cannot
 sleepe in safety, if *God*, who is
your *keeper*, doe not *wake*, and
watch for you: and though you
haue *God* to watch when you
sleepe;

i Psal. 127.

4, 5.

4 Ps. 127. 1.

Chap. 5.

^a Psal. 3. 4, 5
 Psal. 92. 2.
^b Psal. 4. 8.

leepe; you cannot be safe, if hee that watcheth be your *emie*. Wherefore you shall doe well, if at night, you not onely *conclude the day* with your family, by reading some Scripture, and by prayer; but you must alone renew and confirme your peace with God with prayer, and with like preparation thereto, as you receiued directions for the morning: commending and committing your selfe to Gods tuition by ^a *prayer*, with thanksgiving, before you goe to bed. Then shall you ^b *lye downe in safety*.

^c Psal. 4. 4.

All this being done, yet while you are putting off your appa-
 rell, when you are lying downe,
 and when you are in bed, before
 you sleepe, it is good that you
 enter into ^c *communication* with
 your *owne heart*. If other good
 and apt meditations offer not
 themselves, some of these will
 be seasonable.

I When

Chap. 6.

Fit meditations at going to bed

1. When you see your selfe stript of your apparell, consider what you were at your birth, and what you shall bee at your death, when you put off this earthlie Tabernacle (if not in the meane time) as concerning your outward estate: how that *you brought nothing into this world, nor shall carry any thing out; e naked you came out of your mothers wombe, and naked shall you retorne.* This will be an excellent means to giue you sweet content in ^f *anything* you haue, though neuer so little, and in the glosse of what *you haue had*, though neuer so much.

d 1 Tim. 6. 7.

c Iob 1. 21.

f 1 Tim. 6. 3

g Iob 1. 21.

2. When you lie down, you may thinke of lying downe into your winding sheete, and into your graue. For besides that ^h *sleepe* and the ⁱ *bed* doe aptly resemble *death* and the *graue*, who knoweth when he sleepeth that euer he shall awake againe to this life?

h 1 Cor. 11. 30

i Isai. 57. 2

3. You

Chap. 6.

Eph. 4. 26.

Psal. 13. 3.

Deut. 2.

29.

Isa. 57. 2.

Prou. 3. 21.

24. 25.

Prou. 6. 21.

3 You may thinke thus also: If the *Sun must not go downe upon my^k wrath*, lest it become hatred, and so bee worse ere morning; then it is not safe for me to lye downe in the allowance of any sin, lest I *sleepe not only the sleepe of naturall death; but of that which is eternall*: for who knoweth what a night will bring forth? Now, it is an high point of holy *wisdome*, vpon all opportunities to *thinke* of, and to prepare for your *latter end*.

4 Consider likewise, that if you walke with God in vp-rightnes, your death vnto you is but to *fall into a sweet sleepe, an entring into rest, a resting on your bed for a night*, vntill the glorious morning of your happy Resurrection.

5 Lastly, if possibly you can, fall asleepe out of *some heauenly meditation*. Then will your sleepe be *more sweete*, and *more secure*, your *dreams* fewer,

or

or more *comfortable*, your head will be *fuller* of good thoughts, and your heart will be in *better plight* when you *awake*, whether in the night, or in the morning.

Thirdly, being thus prepared to sleepe; you should sleep onely so much as the present state of your body requireth; you must not be like the sluggard, to *loue sleep*; neither must you sleep too much: for if you doe, that (which being taken in its due measure, is a restorer of vigor and strength to your body, and a quickner of the spirits) will make the spirits dull, the braine sottish, & the whole body lazie, and vnhealthy. And that which God hath ordained for a furtherance, through your sin shall become an enemy to your corporall and spiritual *thrift*. Thus much of walking with God in all things at all times.

Chap. 6.

¶ Pro. 6. 22.

¶ Pro. 20. 13

*¶ Pro. 6. 6,
9, 10, 11.*

Ch. 7. 9. 1.

CHAP. VII.

*How to walke with
God alone.*

Sect. 1.

THere is no time wherein you shal not be either *alone* or in *Company*, in either of which you must walk in al wel-pleasing, as in the sight of God.

Touching being alone. First, *Affect not solitarines*; be not alone, except you haue iust cause, namely, when you set your self apart for holy duties, and when your needfull occasions doe withdraw you: for out of these cases, *two are better then one* (saith Salomon) and *woe be to him that is alone.*

Eccl. 4. 9, 10

2 When you are alone, you must bee very watchfull, and stand vpon your guard well-armed, lest you shall fall into
mani-

manifold temptations of the Deuill. For *a solitarines is Satans opportunitie*, which he will not lose, as the manifold examples in Scripture, and our daily experience doth witnes. Wherefore you must haue a readie eie to obserue, and an heart ready bent to resist all his assaults. And it will now the more concerne you to keep close to God, and not lose his company; that through the weapons of your Christian warfare, you may by the *power of Gods might* quit your selfe, and stand fast.

3. Take speciall heede, lest when you be alone, you, your selfe, conceiue, deuise, or plot any euill, to which your nature is then most apt.

And beware in particular, lest you commit alone, by your self, *b contemplatiue wickednes*, which is, when by feeding your fancie, and pleasing your selfe, in Couetous, Adulterous, Reuenge-
E full,

Ch. 7. 9. 1.
a Gen. 3. 1.
Gen. 39. 11.
2 Sam. 11. 2
a Mat. 4. 1.

Eph. 6. 10,
&c.

b Mich. 2. 1
Psa. 36. 4.
Mat. 5. 28.

Ch. 7. §. 1.

ful, Ambitious, or other wicked thoughts, you act that in your minde and Phantasie, which either for feare, or shame, you dare not; or for want of opportunity or means, you cannot act otherwise.

4. When you are alone, be sure that you ordinarily be well and fully exercised about something that is *good*, either in the *works of your calling*, or in *reading*, or in *holy meditation*, or *prayer*. For whensoever ^c *Satan* doth finde you *idle* & out of imployment in some or other of those works which God hath appointed, he will take that as an opportunity to garnish you for himselfe, and to imploy you in some of his workes. But if you keep alwaies in your place, and to some or other good work of your place; you are vnder Gods special protection, as the Bird in the ^d *Law* was, while she sat vpon her egges, or yong ones, keeping

c Mat. 12.
44.

d Deu. 22. 6

keeping her own nest; in which case no man might hurt her.

Ch. 7. §. 2.

I haue alreadie shewed how you should behaue your selfe as in Gods fight both in prayer, & in the workes of your calling. I will write some thing for your direction touching reading, and Meditation.

Sect. 2.

Of Reading.

BEsides your set-times of reading the holy Scriptures, you shal doe well to gaine some time from your vacant houres, that you may reade in Gods Booke, and in the good bookes of men.

First, when you *read* any part of the *word of God*, you must put a difference between it and the best writings of mē, preferring it far before them. To this end
(1) Consider it in its properties

*How to read
profitably.*

06. 7.

Ch. 8 §. 2

a Psal. 19. 7.

• 8, 9.

b Ioh. 5. 39.

2. Cor. 3. 18

c Rom. 15. 4

Iam. 1. 21.

d Rom. 3.

23, 24.

e Isai. 55. 1, 3

f Rom. 1. 16

1. Thes. 2. 13.

g 2. Cor. 10.

4, 5.

h 1. Pet. 1. 23

i 1. Pet. 2. 2.

Heb. 5. 13,

14.

k 2. Tim.

1. 15.

and excellencies. No word is of like absolute ^a *authoritie, holines, equitie, truth, wisdom, true elegancie, power, and eternity.* (2)

Consider this Word in its ends, and good effects. No booke that aimeth at ^b *Gods glory*, and the ^c *Saluation of mans soule* like this, none that concerneth you like to this. It discovereth your *miserie* by sinne, together with the perfect ^d *remedie*. It propoundeth perfect ^e *happines* vnto you, affording meanes to *worke it out* in you, and for you. It is mightie through God to ^g *prepare* you for grace. It is the immortal seed to ^h *beget* you vnto *Christ*. It is the ⁱ *milke* and stronger meate to *nourish* you vp in Christ. It is the onely ^k *soule-physick* to *reconer* you, and to rid you of all spirituall euils. By it Christ giueth spirituall sight to the blind, hearing to the deafe, speech to the dumbe, strength to the weake, health

to

to the sicke: yea, by it he doth
cast out Devils, and raise men
from the^m death of sinne (they
beleeuing it) as certainly as he
did all those for the bodies of
men by the word of his power
while he liued on the earth. This
Book of God doth containe those
many rich *Legacies* bequeathed
to you in that last^m *Will & Testa-
ment of God* sealed with the
blood of *Iesus Christ our Lord*.
It is the^o *Magna Charta*, & Sta-
tute-book of the Kingdome of
heaven. It is the booke of *Privi-
ledges and Immunities* of Gods
children. It is⁹ the word of grace,
which is able to build you up, and
to giue you an inheritance amongst
all them that are sanctified. For it
will make you^r wise to saluation
through faith in Christ Iesus,
making you perfect, throughly
furnished vnto all good works.

Wherefore as when you heare
this word preached, so when at
any time you read it, you must

Ch. 7. 9. 2

m Ioh. 5. 25

*n Heb. 9. 15
16, 17, 18.*

o Isai 8. 20.

*p Rom. 6. 14
22.*

r. Ioh. 5. 13

*q Act. 20.
32.*

*r 2. Tim. 3.
15, 17.*

Ch. 7. 9. 2.

1 Thes. 2. 13

receine it not as the word of man, but as it is in truth the Word of God: then it will work effectually in you that beleene.

t Psa. 119. 18

a Isa. 29. 11

12.

b 1 Cor. 2.

10, 11.

Secondly, when you reade this word, first, lift vp the heart in prayer to God for the Spirit of vnderstanding & wisedome, that your minde may bee more and more enlightned, and your heart more and more strengthened with grace by it. For this Word is spirituall, containing the secrets and hidden things of God in a myserie, which, as the bare letter doth signifie, is as a booke sealed vp in respect of discoverie of the ^b things of God in it to all that haue not the helpe of Gods Spirit, so that none can know the inward and spirituall meaning thereof, powerfully and sauingly, but by the Spirit of God.

c 1 Pet. 2. 2

Thirdly, reade the word with an hunger & thirst after knowledge and ^c growth of grace by it, with

with a reuerent, humble, teach-
able, and ^d *honest heart*, belee-
uing all that you reade, trem-
bling at the threats and iudge-
ments against sinners; reioycing
in the promises made vnto, and
the fauours bestowed vpon the
penitent, and the godly, willing
and resolving to obey all the
Commandements.

Thus if you read, blessed shall
you be in your ^e *reading*, and
blessed shall you bee in your ^f
deeds.

The *holy Scriptures* are thus to
be read of all of euery sort, and
condition, and of each sex, for
all are cōmanded to ^{*} *search the*
Scriptures, as well the *Laytie* as
the *Cleargie*, ^a *women* as well as
men, ^o *yong* as well as *old*, all sorts
of ^u *all nations*. For though the
Spirit of God is able to worke
conuerſion and holines imme-
diately without the word, as he
doth in all those infants that are
ſaued; yet in men of yeeres the

Ch. 7. 8. 2.
d Luk. 8. 15.

e Reu. 1. 3.
f 1am. 1. 25.

who must
read Scrip-
tures.

. Ioh. 5. 39.

a Act. 17. 11
82.

o 2 Tim. 3.
15.

u Iſa. 34. 1,
16.

Reu. 1. 3.

*Ch. 7. §. 2**e Luk. 16. 29**f Reuel. 1. 3.**g Ioh. 17.*

17.

Ephel. 5. 26

27.

h 2. Pet. 3.

16.

*A caution
not to for-
beare rea-
ding Scrip-
ture, because
of the diffi-
culty of it.*

holy Ghost will not (where the Word may be had) work *without* it as his instrument; vsing it as the hammer, plow, seed, fire, water, sword, or as any other instrument to pull downe, build vp, plant, purge, cleanse. For it is by the Word both *read* and preached, that *Christ* doth *sanctifie* all that are his, *that he* may present them to himselfe, and so to his Father, *without spot or wrinkle, a Church most glorious.*

And whereas it is most true, that those which are *unlearned* and *unstable*, doe wrest not on-ly *hard* Scriptures, but *all other* also to their destruction. Yet, let not this (as *Papists* would in-ferre) cause you to forbear to reade; no more, then, because many surfeit and are drunke by the best meats and drinks, you doe forbear to eat and drink. But to preuent misse-*under-stand*ing & wresting of Scrip-tures to your hurt, do thus. (1) Get

Get and cherish an humble and honest heart, resolved to obey when you know Gods will: ^h *If any man will doe his will, faith Christ, he shall know of the doctrine whether it be of God.* (2) Get a cleare knowledge of the *first Principles of Christian Religion*, beleene them stedfastly. And in-deauour to frame your life according vnto those more easie and known Scriptures, whereon these principles & first Oracles of God are grounded; For these giue ⁱ *light, even by the first entrance, vnto the very simple.* This do, and you shall neuer be vnlearned in the mysteries of Christ, nor yet vnstable in his waies. (3) Be much in ^k *hearing the Word interpreted* by learned and faithful ministers. (4) If you meet with a place of Scripture too hard for you, presume not to frame a sense to it of your owne head; but take notice of your ignorance, admire the

E 5 depth

Ch. 7. §. 2.
How to
reade and
not mistake
and wrest
Scriptures.
^b 1oh. 7. 17.

ⁱ Ps 119.
130

^k Isai. 8. 20.

Ch. 7. §. 2.

l Mal. 2. 7.

Motives to
reade Scrip-
ture.m Act. 8. 28
34, 35.* Act. 17. 11
1. Ioh. 4. 1.
1. Thes. 5.
21.How to
reade mens
writings
profitably.

depth of Gods wisedome, suspend your opinion, and take the first opportunity to aske the meaning of som or other, ¹ whose lips should preferue knowledge.

Let no colourable pretence keepe you from diligent readding of Gods Booke; for hereby you shall be better prepared to heare the Word preached.

For it layeth a ^m groundworke to preaching, making way to a better vnderstanding thereof, and to better keeping it in memory; as also to enable you to * try the Spirits and Doctrines deliuered, euen to try all things, and to keepe what is good.

1. In reading mens writings, first, reade the *best*, or at least those by which you can profit most.

2 Read a good book thorowly, and with due consideration.

3 Reiect not hastily any thing you reade, because of the
meane

meane opinion you haue of the author. Beleeue not euery thing you reade, because of the great opinion you haue of him that wrote it. But (in all bookes of faith and manners) *try all things by theⁿ Scriptures.* Receiue nothing vpon the bare testimony or iudgement of any man, any further then he can confirme it by the *Canon of the word*, or by euidence of reasoⁿ, or by vndoubted experience, alwaies provided, that what you call reason and experience, be according vnto, not against the Word. If the meanest speake according to it, then receiue and regard it: but if the most iudicious in your esteeme, yea *p if he were an Angel of God* should speake or write otherwise, refuse, and reject it.

Thus much for priuat reading.

Onely take this *Caution.* You must not thinke it to be sufficient that you read the Scriptures
and

Ch. 7. 8. 2.

n Isai. 8. 20.
Mat. 22. 29,
31.

o Luk. 10. 26

p Gal. 1. 8.

*Caution in
priuate rea-
ding.*

Ch. 7. §. 2.

and other good bookes at home in *private*, when you shall by so doing neglect the hearing of the Word read, and preached in *publike*. For God hath not appointed, that reading alone, or preaching alone, or prayer, or Sacraments should singly, and alone saue any man, where all, or more then one of them may be had; but hee requireth the ioynt vse of them all in their place and time. And in this varietie of meanes of saluation, God hath in his holy wisdom ordained them to bee such, that the excellencie, and sufficiency of the one, shall not, in its right vse, keepe any from, but leade him vnto a due performance of the *other*, each seruing to make the other more effectuell to produce their common effect, namely, the *Saluation* of mans soule.

Indeed when a man is necessarily hindred by persecution, sicknesse,

sicknesse, or otherwise, that he cannot heare the Word preached, then God doth blesse reading with an humble and honest heart, without hearing the Word preached. But where hearing the Word preached, is either contemned or neglected for reading sake, or for prayer sake, or for any other good priuate dutie, there, no man can looke to bee blessed in his reading, or in any other priuate dutie, but cursed rather. Witnes the euill effects, which by experience wee see doe issue thence, viz. *Selfe conceitednes, Singularitie* in some dangerous opinions; many times a rending away from the Church by *Schisme*, yea, too oft, a falling away into *damnable Heresies*, or *Apostacie*.

Ch. 7. 9. 2

Pro. 28. 9.

Ch. 7. §. 3.

Sect. 3.

Of Meditation.

WHē you are alone, then also is a fit season for you to be taken vp in holy *meditatiō*. For according to a mans meditations, such is the man. ^a *The liberall man deniseth liberall things: the churle the cōtrary.* The godly man studieth how to please God, the wicked how to please himselfe.

a Isa. 32. 8.

What meditation is.

The distinct acts and parts of meditation.

In meditation the minde or reason of the soule stayeth it selfe vpon something conceiued or thought vpon for the better vnderstanding thereof, and for the better application of it to a mans selfe, for vse.

In meditating aright, the minde of man exerciseth two kinde of acts; the one direct vpon the thing meditated; the other reflect vpon himselfe, the person

Ch. 7. §. 3.

person meditating. The first is an act of the *contemplative part of the understanding*; the second is an act of *Conscience*. The end of the first is to *enlighten the minde* with knowledge: the end of the second is to *fill the heart* with goodnesse. The first serueth (I speake of morall actions) to *finde out the rule* whereby you may know more cleerely and distinctly, what is truth, what is falshood, what is good, what is bad; whom you should obey, and what manner of person you should be, and what you should doe, and the like: The second serueth to direct you how to *make a right and profitable application* of your selfe, and of your actions to the *Rule*.

In this latter are these two acts. First, an *examination* whether you and your actions be according to the rule, or whether you come short, or
are

Ch. 7 §. 3.

are swerued from it, giuing true iudgement of you, according as it doth finde you.

The second is a *perswasue and commanding act*, charging the soule in euery facultie, vnderstanding, will, affections, yea the whole man, to reforme and conforme themselves to the *rule*, that is, to the *will of God*, if that you finde your selfe not to be according to it: which is done by confessing the fault to God with remorse, praying for forgiuenesse, returning to God by repentance, reforming the fault through new obedience. This must bee the resolution of the soule. And all this a man must charge vpon his soule peremptorily, commanding himselfe to endeavour the doing of them.

When you meditate, ioynceal these *three acts*, else you shal neuer bring your meditation vnto a profitable issue. For if you
onely

onely muse and studie to finde out what is true, what is false, what is good, what is bad, you may gaine much *knowledge of the head*, but little *goodnes to your heart*. If you onely apply to your selfe that whereon you haue mused, and no more; you may by finding your selfe to be a transgressour, lay guilt vpon your conscience, and terrour vpon your heart without fruit or comfort: but if to these two you lay a charge vpon your self to follow Gods counsel touching what you should beleue and doe, when you haue offended him: if you withall bring your heart to a resolution through Gods grace to bee such a one as you ought to bee, and to liue such a life for hereafter as you ought to liue; then vnto *science* you shall adde *conscience*, and to *knowledge* you shall ioine *practice*, and shall fill your selfe full of comfort. Ob-
serue

Ch. 7. 8. 3.

b Ps. 119. 59

c Psal. 116.
12, 13, 14.d Psal. 103.
1, 3.e Psal. 42. 5
11.f Psal. 119.
15, 16, 106.

serue *Danids* meditations, and you shall finde they come to this issue. His *b* thoughts of God and of his wayes made him *turne his feet vnto Gods testimonies*. The meditation of Gods benefits made him resolve to *c take the cup of saluation and call vpon the name of the Lord, and to pay his voves*: When he considered what God had done for him, and thence inferred what he should be to God againe, he saith to his soule, *d My soule and all that is in mee, praise his holynesse*. When he in his meditation found that it was his fault to haue his soule disquieted in him through distrust, hee chargeth it to waite on God, and rouseth vp himselfe vnto confidence. *I will meditate on thy precepts* (saith he.) What, is that all? no, but he proceedeth to this last act of meditation, and saith, *f I will haue respect vnto thy wayes*.

Gods

Gods holy nature, attributes, Word, workes, also what is duty, what is a fault, what you shall bee, and doe; what you are, and what you haue done, what be the miseries of the wicked, what is the happinesse, and what are the priuiledges of the godly, are fit *matter of meditating*, by the direct act of the vnderstanding.

That which must settle your iudgement and bee the *rule* to direct your iudgement what to hold for true and good, must bee the *g Canon of Gods Word* rightly vnderstood, and not your owne reason or opinion: nor yet the opinions or conceits of men; for these are false and *crooked Rules*.

In seeking to know the secrets and mysteries of God, and godlines, you must not pry into them farther then God hath reuealed; for if you wade therein

Ch. 7. 9. 3.

06. 8.

Rules of meditation.

g 2 Pet. 1. 19

cautions about the matter of meditation.

Ch. 7. 9. 3.

h Ps. 131. 1.
Rom. 12. 3.

therein farther then you haue
sure footing in the Word, you
will presently lose your selfe
and bee swallowed vp in a
maze, and whirlepoole of er-
rors and heresies. These ^h *deepe*
things of God must be understood
with sobrietie, according to that
measure of cleere light which
God hath giuen you by his
Word.

When *Sinne* happeneth to
be the *matter* of your meditati-
on, take heede lest while your
thoughts dwel vpon it (though
your intention be to bring your
selfe out of loue with it) it steale
into your affections, and worke
in you some tickling motions
to it, and so circumuent you.

i Eccl. 7. 24,
26, 28.

k Ier. 17. 9.

I Eph. 5. 3.

For the ⁱ *cunning devices of sinne*
are vndiscouerable: and you
know that your heart is ^k *deceit-*
full aboute all things. Where-
fore to preuent this mischiefe;
(1) As ^l *Sinne is not to be named*,
but when there is iust cause; so
is

is it not to be *thought vpon*, but vpon speciall cause, namely, when it sheweth it selfe in its motions, and euill effects, and when it concernes you to try and finde out the wickednesse of your heart and life. (2) When there is cause to thinke of sinne, represent it to your minde as an *euil, the^m greatest euil*, most lothsome, and most abominable to God, and as a thing most hatefull and hurtfull to you. Whereupon you must worke your heart to a detestatiō of it, & resolution against it. (3) Neuer stand reasoning or disputing with it, as *Eue* did with Satan, but without any plodding thereupon, you must do present execution vpon it, by sheathing the *Word, the sword of the Spirit*, into the heart of it, and by the *deeds* of the *Spirit*, kill it. And if you would insist long in meditating vpon any subiect, make choise of matter more pleasant, and

Ch. 7. 5. 3.

m Gen. 39
9.

n Gen. 3. 2, 3

o Mat. 4. 4,
7, 10.
p Ro. n. 8. 13

Ch. 7. §. 3. and lesse dangerous and infectious.

It is needfull that you bee skilfull in this first part of meditation; for hereby you finde out, and lay downe *propositions*. Whence you may *conclude*; who is to be adored, who not; what is to be done, what not; what you should bee, what not. But the *life of meditation* lyeth in the *reflect acts* of the soule, whereby that knowledge which was gotten by the former act of meditation, doth reflect, and *re-
turne upon the heart*, causing you to *assume* and apply to your self what was propounded; whence also you are induced to endeavour to worke your heart vnto that which you haue learned it ought to be.

This, though it bee most profitable; yet, because it is tedious to the flesh, is most neglected. Wherefore it concerneth you which are well instructed
in

q 2. Chro.
6. 37.

in the points of faith and holiness, to be most conuersant in this, when you are alone, whether of set purpose, or in your iournings, or otherwise. You should therefore *be well read in the booke of your conscience*, as well as *in the Bible*. Commune oft with it, and it will fully acquaint you with your selfe, and with your estate. It will tell you what you were, and what you now are; what you most delighted in, in former times, what now. It will tell you what streights and feares you haue bin in, and how graciously God deliuered you; what temptations you haue had, and how it came to passe, that sometimes you were overcome by them; & how, & by what meanes sometimes you overcame them. It will shew what conflicts you haue had betwixt flesh and Spirit, what side you tooke, what was the *issue of the conflict*: whether

Ch. 7. 9. 3.

1. Cor. 11.

28. 31.

2. Cor. 13. 5

Psal. 77. 1.
10 13.

Cb 7. 9. 3

ther you were griued and humbled when sin got the better; whether you reioyced and were thankfull in any sort when Gods grace in you held his owne, or got the better. Your conscience being set a worke, will call to your remembrance your ouersights, and aduantages which you gaue to Satan and to the lusts of your flesh, that you may not doe the like another time. It will remember you by what helpes and meanes through Gods grace you preuailed and got a good conquest ouer some sinne, that you may flie to the like another time. If you shal thus take obseruation of the passages, and conflicts in this your Christian race and warfare, your knowledge will bee an *experimentall knowledge*, which, because it is a knowledge arising from the often prooffe of that whereof you were taught in the Word; it becommeth

Ch. 7. 8. 3.

commeth a more grounded, a more perfect, and a more fruitfull knowledge then *that of meere contemplation.*

It is onely this experimental knowledge that will make you expert in the trade and warfare of Christianity. Take me a man that hath onely read much of *Husbandry, Physick, Marchandise, Policie, and martiall affaires*, who hath gotten into his head the notions of all these, and maketh himselfe beleue that hee hath great skill in them: yet one that hath not read halfe so much, but hath bin of *long practice*, and of *great experience* in these, goeth as far beyond him in Husbandrie, in giuing Physick, in Trading, in Policy, and in true feates of Armes, as he goeth beyond one that is a mere nouice in them. Such difference there is betweene one that hath only notions and braine-knowledge of Christianity, or onely

F

some

Ch. 7. §. 3.

some practice withall; but severed from experimentall observation; and him that taketh notice of his owne experiences, and is oft looking into the *Records* of his owne *Conscience* throughly to peruse them.

The *experiments* which by this meanes you shall take (of Gods loue, truth, and power; of your enemies falshood, wiles and methodes; of your owne weakenes without God, and of your strength by God to withstand the greatest lusts, and strongest Deuill; yea of an abilitie to do all things through him that strengthneth you) wil beget in you, faith and confidence in God, and loue to him, watchfulness and circumspection, lest you be ouertaken with sin, yea such humility, wisdom, and Christian courage, that no opposition shall daunt you; neither shall any drive you from the hold you haue in Christ Iesus.

Where

Where reade you of two such *Champions* as *David* and *Paul*? and where do you reade of two that recorded, and made vse of their experiences like these?

Ch. 7. §. 3

1. Sam. 17.

06. 9. 36.

2. Tim. 1.

12.

2. Tim. 4. 7.

17, 18.

Wherefore next to *Gods booke*, which giueth light and rule to your Conscience, reade oft the *booke of your Conscience*. See what is there written for, or against you. When you finde that your selfe, and life is according to the *rule of Gods booke*; keepe fast to that with comfort; but, wherein you find your selfe not to be according to *this rule*, giue your selfe no rest, vntill in some good measure, at least in indeauour, you doe line according to it.

I haue insisted the more largely on this point of meditation, because of the rarenes, necessity, and profitablenes of it; many of Gods people omit it, because they know not how to doe it, and because they know not their *needes*, nor yet the be-

Ch. 7. §. 3

Motives to
meditation.

nesse which they may reap by it. I haue indeauoured to shew you how.

That you haue *need* to meditate: Consider that reading, hearing, and transient thoughts of the best things vpon whatsoever occasion, leaue not halfe that impression of goodnes vpon the soule, which they would do, if by meditation they might be recalled, and be made to stay, and sit some time vpon it. Without this meditation, the good food of the soule passeth thorow the vnderstanding, and either is quite lost, or is like raw and indigested meate, which doth not nourish those creatures that chew the cud, till they haue fetched it back and chewed it better. Meditation is in stead of chewing the cudde. All the outward meanes of Saluation do little good in cōparison, except by meditation they be pondered and laid vp in the heart.

2. That

Ch. 7. §. 3

2. That meditation will *doe you much good*, know it by these:

(1) It doth digest, ingraft, and turne the spirituall knowledge tendered in Gods ordinances, into you, and it doth frame and turne you into it, so that Gods will in his Word and your will become one, willing the same things. (2) Meditation fitteth for prayer, nothing more. (3) This Meditation maketh for practice of godlinesse, nothing more. (4) Nothing doth perfect and make a man an expert Christian more then this. (5) Nothing doth make a man know and enjoy himselfe with inward comfort, nor is a clearer evidence that hee is in state of happinesse, then this. For *x in the multitude of my thoughts within me* (saith David to God) *thy comforts delight my soule*. And he doth by the Spirit of God pronounce euery man *blessed*, that doth thus *y meditate in*

x Pl. 94. 19.

y Psal. 1. 2.

Ch. 8. §. 1

Gods Law day and night.

CHAP. VIII.

*Of keeping Company, as in
the sight of God.*

SECT. I.

When you shall bee in
companie of whatsoe-
uer sort, you must amongst
them walke with God.

*How a man
should carry
himselfe
to all.*

Directions hereunto are of
two sorts. First, shewing *how*
towards all: Secondly, how to-
wards good, or bad.

06. 10.

a Mat. 5. 16

b 1 Tim.

6. 1.

c Gen. 2. 18.

d 1. Cor. 12.

7. 25.

First, in whatsoever company
you are, your Conuersation in
word and deed must be such, as
may procure (1) *a* **Glory to God**;
(2) *b* **Credit to Religion**: (3) *c* **All**
mutuall lawfull content, helpe and
true benefite to each other. For
these are the ends, first, of socie-
ty; secondly, of the varietie *d* of
the good gifts that God hath giuen
unto men to doe good with.

To

To attaine these ends, your conuersation must bee, 1. *holy*; 2. *humble*; 3. *wise*; 4. *louing*.

Ch. 8 §. 1.

First, it must be *holy*, you must as much as in you is, preuent all euill speech & behauiour, which might else break forth, being alike carefull to break it off, if it be already begun in your company. Suffer not the *name* and *Religion of God*, nor yet your brothers name to be traduced; but in due place, and manner, contest against either. Be diligent to watch, and to take all good occasions to vtter, and to nourish good speech, and good motions; even whatsoeuer may tend to the practice, and increase of godlinesse, and honestie.

e 1. Pet 1. 15

Secondly, your conuersation must be *humble*. You must giue *all due respect* to all men, according to their seueral places, and gifts; reuerencing your *bettters*, submitting to all in *authoritie* o-

f 1. Pet. 2.

17.

Eph. 5. 21.

Ch. 8. 9. 1.
d Phil. 2. 3.

uer you. Esteeme your ^d equals better then your selues, in honor preferring them before you. Condescend vnto, and tender them of the ^e lower sort.

e Rom. 12.
16.

Thirdly, you must be wise and discreet in your carriage towards al, and that in diuers particulars.

f 1. Cor. 13.

1. Bee not too open, nor too reserved. Not ^fouer-suspicious, nor ^gouer-credulous. For the ^h simple beleueneth enery word, but the prudent looketh well to his going.

g Ioh. 2. 24.
ler. 40. 14,
15, 16.

l. P. 10. 14. 15

2. Apply your selfe to the seuerall conditions and dispositions of men in all indifferent things, so far as you may without sin against God, or offence to your brother, ⁱ becoming all things to all men, comporting with them in such sort, that if it bee possible, you may liue in ^k peace with them, & may gaine some interest in them to doe them good.

i 1. Cor. 9.
19, 20, 23.

k Rom. 12.
17.

But farre bee it from you to
bee

bee as many, who, vnder this pretence, are for all companies, seeming religious with those that bee religious; but indeed are prophane and licentious with those that are prophane and licentious: for this is carnal policie, and damnable hypocrisie, no true wisedome.

3. *Intermeddle not with^h other mens busines,* but vpon due calling.

4. Know when to *speake*, and when to be silent. *How excellent is a word spoken in season?* As either speech or silence will make for the glorie of God, and for the cause of Religion, and good one of another, so speake, and so *bold your peace.*

5. Bee not *m* *hastie to speake*, nor bee *n* *much in speaking*, but onely when iust cause shall require; for as it is *o* *shame and folly to a man to answer a matter before hee heare it*: so

Ch. 8. 9. 1.
A caution touching becomming all things to all men.

h 1. Thes. 4.
11.

i 1. Tim. 5.
13.

b Eccl. 3. 7.

l Pro. 15. 23
Pro. 25. 11.

m Pro. 29. 11

n Pro. 17. 27
Eccl. 10. 14

o Pro. 18. 13

Ch. 8. 9. 1.

n Job 32. 4,
5, 6.

o Pro. 10 19

p 2. Cor 12.
11.q Phil. 4. 12,
13.

is it for any to speake before his ⁿtime, and turne. This is commended to you in the example of *Elihu* in *Iob*. Likewise know, that in the multitude of words wanteth not sin; but he that refrainerh his lipps, is wise.

6. Be sparing to speak of your selfe, or actions, to your owne praise, except in case of ^p necessary *Apologie*, and defence of Gods cause maintained by you, and in the clearing of your wronged innocencie, or needfull manifestation of Gods power and grace in you; but then it must be with all modesty, giuing the praise ^q unto God. Neither must you cunningly hunt for praise by debasing or excusing your self and actions, that you might giue occasion to draw forth commendations of your selfe from others. This seeking of praise any way, argueth pride and folly. But, doe prayse-worthie actions, seeking therein the praise

praise of God, that God may be glorified in you, then you shall haue *praise of God*, whatsoeuer you haue of man. Howsoeuer, follow *Salomons* rule: *Let another praise thee, not thine owne mouth, a stranger, and not thine owne lips.*

7. As you must bee wise in your carriage toward others, so you must be wise for your selfe, which is to make a good vse to your selfe of all things that fall out in company. Let the *good* you see bee matter of content, and of thanks to God, and for your *imitation*. Let the *euill* you see be matter of grieft & humiliation, and a warning to you, lest you commit the like, sith you are made of the same mould that others are made of. If men report *good* of you to your face, repress those speeches as soone, and as wisely as you can, *using the prayse of all things to God*, knowing that this is but a *temp-*

Ch. 8. §. 1

r Rom. 2. 29

r Pro. 27. 2.

*How to
make a good
vse to a
mans selfe
by others
company.*

r Rom. 12. 9

*u Gen. 15. 16
A ct. 12. 23*

Ch. 8. 9. 1.

x Prou. 27.

14.

temptation, ^x and a snare, and a meanes to breed and feede self-loue, pride and vaine-glorie in you; onely if this good report bee true, blesse God that he hath enabled you to giue cause thereof, and study by vertuous lining to continue it. If this good report be false, indeauour to make it good by being hereafter answerable to the report.

If men report euill of you to your face; Be not so much inquisitiue who raised it, or thought-some how to bring him to his answer, or how to cleare your reputation amongst men, as to make a good vse of it to your owne heart before God.

y 2. Sam. 16

11.

For you must know, *this euill report doth not rise without y Gods providence.* If the report bee true, then see Gods good prouidence, it is that you may see your error and fault, that you may repent. If the report bee false in respect of such or such a fact :

a fact: yet consider, haue you not runne into the *appearance* and *occasions of those euils*? then say, Though this report be false, yet it commeth iustly vpon me, because I did not shunne the occasions and appearances. This should humble you, and cause you to bee more circumspect in your waies. But if *neither the thing reported be true, neither yet haue you runne into the occasions thereof*, yet see Gods wise and good prouidence; not onely in discovering the folly of foolish, and the malice of euill men, who raise and take vp an euill report against you without cause; but in giuing you warning to looke to your selfe, lest you deserue thus to bee spoken of. And what do you know, but that you should haue fallen into the same, or the like euill, if by *these reports you had not bin forewarned*? Make vse of the railings and *breniling* of an enemy: for
though

Ch. 8. § 1.

*62. Sam. 16
10, 11, 12.*

Ch. 8. §. I

though hee bee a *bad Iudge*, yet hee may bee a *good Remembrancer*; for you shall heare from him those things, of which *flatterers* will not, and *friends* being blinded, or ouer-indulgent through loue, doe neuer admonish you.

p Tit. 3. 2.

q Gal. 6. 10.

r 1. Cor. 10.

31.

s 1. Cor 6.

1, 7, 8.

t Col. 3. 13.

u 1. Thes. 5.

14.

Fourthly, your conuersation amongst all must be *louing*; you should bee kind and *courteous* towards all men: Doe *good* to all, according as you haue ability and opportunitie. Giue *offence* wittingly to none. Doe *wrong* to no man either in his name, life, chastity or estate, or in any thing that is his; but bee ready to *forgiue* wrongs done to you, and to take wrong rather then to reuenge, or vnchristianly to seeke to bee righted. As you shall haue calling and opportunitie, do all good to the soule of your neighbours, *exhort* and incourage vnto well-doing. If they shew not themselves

selues to bee ^a *dogges and swine*, that is, obstinate scorers of good men, and contemners of the *pearle* of good counsell, you must so farre as God giueth you any interest in them, ^b *admonish* and informe them with the spirit of meekenesse and wisdom. With this ^b *cloake of loue* you should couer and cure a multitude of your companions infirmities and offences. In all your demeanour towards him, seeke not so much to ^d *please your selfe*, as your *Companion*, in that which is good to his edification.

Ch. 8 §. 1.

^a Mat. 7. 6.

^b Leuit. 19.

17.

^c 1. Pet. 4. 8.

^d Rom. 15. 2

^e Tit. 3. 2.

In what cases a man may speake of others euill deeds, yet not speake euill.
I. Cor. 1.
11.

^e *Speak euill of no man*, nor yet speake the euill you know of any man, except in these or like cases. (1) When you are therunto lawfully called by Authority. (2) When it is to ^f *those whom it concerneth*, to reforme and reclaime him of whom you speake, and that you doe it to that end. (3) When it is to preuent

Ch. 8. §. I
 x. Acts 23.
 16.

y Psal. 52. 6.

preuent certaine * *dammage* to the soule or state of your neighbour, which would ensue, if it were not by you thus discouered. (4) When the concealement of his euill may make you guiltie and accessary. (5) When some particular remarkeable iudgement of God is vpon a notorious sinner for his sinne, then to the end that God may bee acknowledged in his iust iudgements, and that others may bee warned, or brought to repent of the same or like sinne, you may speake *y of the euils* of other. But this is *not to speake euill*, so long as you doe it not in enuy and malice to his person, nor with aggrauation of the fault more then *is cause*, nor yet to the iudging of him as concerning his finall estate.

When you shall heare any in your company speake euill of your neighbour, by flandering, or whispering tale-bearing,

ring, whereby he detracts from his good name, you must not onely stoppe your eares at such reports; but must set your speech and countenance against him, like a *North-wind* against raine.

Ch. 7. 9. 3.

a Pro. 25. 23

When you heare another well reported of, let it not bee grievous to you, as if it detracted from your credit; but reioyce at it, insomuch that God hath enabled him to bee good, and to doe good; all which maketh for the advancement of the common cause, wherein you are interessd: Envy him not his due praise.

Detract not from any mans credit, either by open backbiting, or by secret whispering, or by any cunning meanes of casting euill aspersions, whether by way of pittying him, or otherwise: As, *Hee is good*, or *doth well* in such and such things; *But, &c.* This *but* marreth all.

And

*Ch. 8. 5. 1**b Col. 4. 6.**c Eph. 4. 29.**d Eph. 4. 31**e Eph. 5. 3, 4**f Colof. 2.**8, 9.**g 1. Cor. 15.**33.**h Mat. 12.**36.*

And to heape vp all in a word, In all your speeches to men, and communication with them, your speech must be ^bgracious, that which is good to the use of edifying, that it may minister grace, not vice to the hearers. It must not bee prophane, nor any way ^ccorrupt, filled out with oathes, curses, or prophane iests; it must not be flattering nor yet detracting: Not ^dbitter, not railing, not girding, either by close squibs, or salt ^eiests against any man, It must not be ^fwanton, ribaldrie, lasciuious and filthy. It must not be false; no nor yet ^gfoolish, idle and fruitlesse: For all euill communication doth corrupt good manners. And, ^hWe must answer for euery idle word which wee speake. Besides, a man may easily bee discerned of what Countrey he is, whether of Heauen, or of the earth, by his language; his speech will bewray him.

There is no wisdom or power

power heere below can teach and enable you to doe all, or any the forementioned duties. This *wisedome* and power must bee had from *aboue*. Wherefore if you would in all companies carry your selfe worthy the Gospell of Christ:

Ch. 8. 5. 1.
Meanes of
good speech;
and carriage
in all com-
panie.

1 Lam 3. 13.
to 18.

First, bee sure that the *Law* of God, and the power of grace be in your heart, else the *Law* of grace and kindnesse cannot bee in your life and speech. You must be indued therefore with a spirit of holinesse, humilitie, loue, gentlenesse, appeaseablenesse, long-suffering, meekenesse, and wisedome; else you can neuer conuerse with all men as you ought to doe. For such as the heart is, such the conuersation will bee. *1* Out of the euill heart come euill thoughts and actions; but *m* A good man, out of the good treasure of his heart bringeth forth good things, and according to the abundance of the

h Psal. 37.
30, 31.

Pro. 31. 26.

l Mat. 15. 19.

m Mat. 12.
34, 35.

Ch. 7. 9. 3.

l Pro. 16. 23.

the heart the month speaketh. A man must haue the ¹ heart of the wise, before the tongue can bee taught to speake wisely.

m Psa. 39. 1.

Secondly, You must resolute beforehand (as *Dauid* did) to *take heed to your waies, that you sinne not with your tongue:* And that you will keepe your mouth as with a bridle. And before your speech and actions, be well aduised; weigh and ponder in the ballance of discretion, all your actions and words, before you vent them.

n Iob 3. 23.

Psa. 106. 32,

33.

Mark. 9. 6.

Jonah 4. 9, 9

Mar. 6. 22,

23.

Thirdly, Let no passion of ioy, grieffe, feare, anger, &c. get the head, and exceede their limits. For wise and good men, as well as bad, when they haue beene in any of these passions, haue *spoken n vnaduisedly* with their lippes. And experience will teach you, that your tongue doth *neuer runne before you wit*, so soone, as when you are *ouer-seared, ouer-griued, ouer-angrie,*

or

or ouer-ioyed.

Cb. 7. 8. 3.

Fourthly, you must bee much
in prayer vnto God, before you
come into company, that you
may be able to order your con-
uersation aright: Let your heart
also bee lifted vp oft to God
when you are in company, that
he would *set a watch before your
mouth, and keepe the doore of your
lippes, and that your heart may
not incline to any euill thing, to
practise wicked workes with men
that worke iniquitie, and that hee
would open your lippes, that your
mouth may shew forth his praise,
and that you may speake as you
ought to speake, knowing how to
answer euery man; for the tongue
is such an vnruely euill, that no
man, onely God can tame and go-
uerne it.*

o Pl. 141. 3, 4

p Pl. 51. 15.

q Col. 4. 6.

Sect.

Ch. 7. 9. 3.

1 Pro. 16. 23.

the heart the mouth speaketh. A man must haue the ¹ heart of the wife, before the tongue can bee taught to speake wisely.

m Psa. 39. 1.

Secondly, You must resolue beforehand (as *David* did) to *take heed to your waies, that you sinne not with your tongue:* And that you will keepe your mouth as with a bridle. And before your speech and actions, be well aduised; weigh and ponder in the ballance of discretion, all your actions and words, before you vent them.

n Iob 3. 23.

Psa. 106. 32,

33.

Mark. 9. 6.

Jonah 4. 9, 9

Mar. 6. 22,

23.

Thirdly, Let no passion of ioy, grieffe, feare, anger, &c. get the head, and exceede their limits. For wise and good men, as well as bad, when they haue beene in any of these passions, haue *spoken n vnaduisedly* with their lippes. And experience will teach you, that your tongue doth *neuer runne before you wit*, so soone, as when you are *ouer-seared, ouer-griued, ouer-angrie,*

or

in holy securitie and peace.

141

or ouer-ioyed.

Ch. 7. 8. 3.

Fourthly, you must bee much in prayer vnto God, before you come into company, that you may be able to order your conuersation aright: Let your heart also bee lifted vp oft to God when you are in company, that he would *set a watch before your mouth, and keepe the doore of your lippes, and that your heart may not incline to any euill thing, to practise wicked workes with men that worke iniquitie, and that hee would open your lippes, that your mouth may shew forth his praise, and that you may speake as you ought to speake, knowing how to answer euery man; for the tongue is such an vnruely euill, that no man, onely God can tame and gouerne it.*

o Ps. 141. 3, 4

p Ps. 51. 15.

q Col. 4. 6.

Seet.

Ch. 8. V. 2.

Sect. 2.

Of ordering a mans selfe well in
ill company.

Rules of or-
dering ones
selfe in ill
company.

^a Prou. 1. 15

Pro. 23. 20.

Psal. 26. 5

^b 1. Kin. 22.

29. 21. 32.

2. Chro. 18.

31. and 22.

6, 8, 9.

Gen. 14. 11

12.

^c Pro. 22.

24, 25.

WHen company is sinfull
and naught (if you may
choose) ^a come not into it at all.
For keeping euil company, will
(1) blemish your Name. (2) It
will expose you oft-times to
many ^b hazards of your life and
state. And (3) you are alwaies in
danger to be corrupted by the
^c contagious infection of it.

By bad company I doe not
onely vnderstand *seducers*, and
such as are openly prophane, or
riotous; but also such *ciuill men*,
who yet remaine meere world-
lings, and all *lukewarme profes-
sors*, who are neither hot nor
cold. For although the sinnes
of these latter, doe not carrie
such a manifest appearance of
grosse impietie and dishonesty,

as

as doe the finnes of open Blaphemers, Drunkards, Whoremasters, and the like; yet they are not lesse dangerous; your heart will quickly rise against these manifest enormous euils: but the other, by reason of their vn suspected danger, through that tolerable good opinion which (in comparison) is had of them, though in truth they bee as dangerous and as hatefull, will sooner insnare and infect you, by an insensible chilling of your spirits, and by taking off the edge of your zeale which you had to the power of godlinesse: And so by little and little draw you to a remissenes, and indifferencie in religion, and to a loue of the world.

If you shall thinke, that by keeping euill companie, you may conuert them, and draw them to goodnesse; bee not deceiued: It is presumption
fo

Ch. 8. 9. 2.

d Pro. 23. 20

e Psal. 106.

34, 35.

so to thinke. Hath not God expressly ^dforbiddē you such cōpany? If you bee not necessarily called to be in sinfull company, you may iustly feare that you shall bee sooner ^eperuerter, and made naught by their wickednesse, then that they should bee conuerted and made good by your holinesse.

c 1 Thes. 4.

12.

d Phi. 2. 15,

16.

Eph. 5. 15, 16

e Mat. 10. 16

f 1 Pet. 3. 1.

g 1 Tim. 5.

14.

Secondly, when by reason of common occasions in respect of the affaires of your calling, general, or particular, in Church, Common-wealth, and Family, you cannot shun ill company; Looke, (1) that in speciall sort your conuersation be ^chonest, ^dunblameable, & harmlesse, *even with a Done-like* ^einnocency, that by your good example, they may *f*without the Word be brought to the Word, and to a loue of the power & sincerity of that true Religion which you professe. Howsoeuer, *g*give no aduantage to the aduersarie to speake euill, either

ther of you, or of your Religion; but, by a holy life ^{stoppe the} ~~mouthes~~ of ignorant and foolish men: or if they will notwithstanding speake against you; this your holy life ^{shall shame al} that blame your good conuersation in Christ Iesus. (2) Be ^u wise as serpents: Walke warily, lest they bring you into trouble, and doe harme you: but especially lest they infect you with their sinne; for ^a little leaven will quickly ~~sowre the whole lump.~~

That you may not be infected by that ill company which you cannot auoid; vse these preseruatiues: (1) Be not ^u high minded; but feare, lest you doe commit the same, or the like sinne; for you are of the same nature, and are subiect to the same, and like temptations. Hee that seeth his neighbour slip and fall before him, had need to ~~wake~~ ^{take heed} lest hee himselfe fall. (2) Your soule (like the righteous soule of

G

Lot)

Ch. 8. 9. 2.

1. Pet. 1. 15

1. 15

1. 15

1. 15

1. Pet. 3. 16

1. 16

1. 16

Col. 4. 5.

Mat. 10. 16

1. 16

1. 16

1. 16

1. 16

1. 16

How to be

Kept from

infection of

sinne by ill

company.

7 Rom. 11.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

20.

Ch. 8. 9. 2.

i 2. Pet. 2. 8.

Psal. 119.

136, 158.

k Iud. 22. 23

l 2 Thess. 3.

6, 15.

m Ps. 120. 5,

6.

n Ps. 119.

o Ps. 119.

p Ps. 119.

q Ps. 119.

r Ps. 119.

s Ps. 119.

t Ps. 119.

u Ps. 119.

v Ps. 119.

w Ps. 119.

x Ps. 119.

Lot) must bee i vexed daily with seeing and hearing their unlawfull deeds. (3) Raise your heart to a sensible loathing of their sinne; yet haue k compassion on the sinner, and, so farre as you haue calling, admonish him as a brother. (4) When you see or heare any wickednesse, lift vp your heart to God, and before him m confesse it, and disclaime all liking of it, pray vnto God to keepe you from it, and that he would forgive your companion his sinne, and giue vnto him grace to repent of it.

Lastly, though you may conuerse with sinnefull company (when your calling is to be with them) in a common and colder kinde of fellowship, by a common loue, whereby you do wish well to all, and would doe good to all; yet you must not conuerse with them with such speciall, and intimate Christian familiaritie, and ^a delight, as you doe

n Psal. 16. 3.

doe with the *Saints* that are excellent. Thus doe, and the Lord can and will keepe you in the midst of *Egypt*, and *Babel*, as he did *Ioseph*, and *Daniel*, if he call you to it.

Ch. 8. 9. 2.

Thirdly, As soone as possibly you can, *depart out of their company*, when you find not in them, the *lippes of knowledge*; or when they any way declare that they haue onely a *forme*; but deny the power of *godlines*. From such turne away, saith the Apostle. And so vse the *preseruatiues* prescribed, or any other whereof you haue prooffe, that you depart not more euill; or lesse good, then when you came together.

o PRO. 14. 7.

p 2. Tim. 3. 5

Secl. 3.

Ch. 8. §. 3

Sect. 3.

How a man should carry himselfe towards good company.

9 Pl. 16. 3.

1 I. Pet. 2.

17.

1 Heb. 10.

25.

1 Pl. 19. 63

NOW touching good company. First, highly esteeme of it, & much desire it. For you should *love the brotherhood*, howsoever the world scoff at it; and *for sake not the fellowship*, or consorting with the godly, as the manner of some is: But (with *David*) as much as may be, *bee a companion with them that feare God.*

11 Rom. 1.

11, 12.

11 He. 10.

24.

Secondly, when you are in good company, you must expresse all brotherly loue; improving your time together for your mutuall good, chiefly in the increase of each others *faith and holinesse*, *prouoking one another to loue, and to good workes.*

Then

Then you loue brotherly, (1) when you loue them out of a ^a pure heart feruently, which is, when you loue them therefore, and in that respect, because they are brethren, ^b partakers of the same Faith and Spirit of Adoption, hauing the same Father, and being of the same ^c household of faith with you. (2) When you loue them not onely with a loue of humanitie, as they are men, (for so you loue all men, euen your enemies;) nor yet only with a common loue of Christianitie, wherewith you loue all professing true Religion, though actually they shew little fruit and power thereof; but with a specialtie of loue, for kinde, spirituall; and for degree, more abundant.

Therefore it is called ^d brotherly kindnesse, and a feruent loue, distinct from charitie, or a common loue, 2. Pet. 1. 7. Where

Ch. 8:8.3.

^a 1. Pet. 1. 22

^b Heb. 3. 1

^c Gal. 6. 10.

1. Pet. 1. 12

1. Pet. 4. 8

Benefits of
brotherly
loue
^d R. d. n.

*Ch. 8. 9. 3.**c1. Sam. 18. 1**d A&. 4. 32.**e Psal. 16. 3.**f Gal. 6. 2.**g A&. 2. 46.**h Gal. 6. 10.**i. Ioh. 3. 16**How brotherly loue is expressed.*

this loue is, it will knit hearts together like ^c *Ionathans* and *Danids*; making you to be of ^d *one heart and soule*. It will make you enioy each others society with spirituall ^e *delight*; It will make you to beare one with another; and to ^f *beare each others burdens*. It will make you to communicate in all things communicable, with gladnesse, and ^g *singlenesse of heart*, as you are able, and that by a ^h *specialty*, beyond that which you shew to them which are not alike excellent. Yea it is so entire and so ardent, that you will not hold your *life* to bee too deare, to lay downe for the common good of the brethren.

When therefore you meete with those that feare God, make improouement of the *Communion of Saints*, not onely by communicating in *naturall*, and temporall good things as you are able, and as there is
 neede;

need; but especially in the communion of things spiritual, iedyfying your selues in your most holy faith, by holy speech and conference, and (in due time and place) in reading the holy Scriptures and good books, and by prayer, & singing of^h Psalmes together.

Wherefore lose not your short, and precious time, with idle complements, worldly discourses, or talke of other mens matters and faults; nor yet * *Athenian-like* in a barren and fruitlesse hearing and telling of newes, out of affectation of strangenesse, and noueltie. But let the matter of your talke be, either of God, or of his Word, and wayes wherein you should walke; or of his workes of Creation, Preservation, Redemption, Sanctification, and Salvation; of his Iudgements which he executeth in the world, and of his mercies shewed towards his

Co. 8. 9. 3.

*i Iude 20.
1. Thes. 5. 11*

h Col. 3. 16.

** Act 17. 21*

Ch. 8. 9. 2.

k Thel. 1. 5.

14.

Ne anesto
lue, and
lone bro-
therly.

1 Rom. 14,
13.

m I. Ioh. 2.
10.

Rom. 14.
17, 19.

n Rom. 15.
1, 2, 3.

people. Impart also each to o-
ther the *experiments & proofes*
you haue had of *Gods grace and*
power, in this your *Christian*
warfare. And (as there shall be
cause) *k Exhort, admonish, and*
comfort one another.

To doe all these well, it will
require a *specialtie of godly wis-
dome, humility and lone*. If these
three bee in you and abound,
your society will be profitable.
The strong will not *1 despise*
the weake, neither will the
weake *indge* the strong. You
will be far from *in putting a stum-
bling blocke, or an occasion to fall*
in your brothers way, but you will
follow after the things which make
for peace, and things wherewith
you may edifie one another. You
wil then *beare* with each others
infirmities, and not seeke to
please your selfe, but your neigh-
bour, for his good to edification.
You must first be *wise* to make
choise, not onely of such mat-

ter

ter of speech as is good and lawfull, but such as is *fit*, considering the condition and neede of those before whom you speake. In propounding questions, you must not onely take heede that they bee not *vaine*, *foolish*, and *needlesse*, such as *pingender strife*, and do *minister and multiply questions*, rather then *godly edifying*; but you must be carefull that they bee *apt*, and *pertinent*, both in respect of the *person to whom* they are propounded, and in respect of the *person or persons before whom* they must be answered.

Some men haue speciall gifts for one purpose, some for another. Some for interpreting Scripture; some for deciding of controuerfies; some for discovering Satans methods and enterprises; some are excellent for comforting, and curing afflicted and wounded consciences; some are better skilled & more

(b.8.9.3.)

o 2. Tim. 2.

23.

P Tit. 3. 9.

q 1. Tim. I. 4

Ch. 8. 9. 3.

r Math. 9.

15, 16, 17.

(Heb. 5. 11,

12, 13.

t Rom. 12. 3

u 2. Cor. 10

13.

x A&t. 18. 26

exercised in one thing, then in another. And some also of Gods deare Children, as they are not able to beare^r *all exercises of Religion*, so neither are they capable of hearing and profiting^t *by all kinde of discourses of Religion*. If this were wisely obserued, Christian conference would bee much more fruitfull, then vsually it is.

Secondly, you must be *lowly-minded*, and of an humble spirit, not *presuming* about your gifts and calling. When you speake of the things of God, be reuerend, serious, and sober, keeping your self within your^u *line*, both of your *calling*, and the *measure of the knowledge and grace* which God hath giuen you, speaking positively, and confidently onely of those things which you clearely vnderstand, and whereof you haue experience. Thinke not your self too good to^x *learne* of any, neither harden your necke

Ch. 8. 6. 3.

necke against the admonitions and reproofes of any. If you haue an humble heart, you will doe as *Dauid* did, when he was admonished and aduised by a woman. He saw God in it, and blessed him for it, he receiued the good counsell, and blessed it, he tooke it well at *Abigails* hands, and blessed her. Now blessed be God which hath sent thee to meete mee this day (saith hee) and blessed be thy aduise, and blessed bee thou which hast kept mee this day from comming to shead blood, &c.

*1 Sam. 25,
32, 33.*

Thirdly, there will be neede of the exercise of much feruent loue, and charity euen amongst the best. For sith that *Satan* doth spire all good company, and good conference, hee will cast in matters of iarres, difference and discord. And because the best men differ in opinion, (though not in fundamentals, yet) in Ceremonies and lesse necessary points

Ch. 8. 5. 3. points of religion; and for that they all haue infirmities, and while the reliques of corrupt nature are in them, are subiect and apt to mistake and misconster one anothers actions and speeches, as also the ends of their actions, and speeches; you will neede that this bond of loue bee strong, that it bee not broke asunder by any of these, or any other meanes: but that you remaine fast and sweetely knit together *in the unitie of the Spirit, through this bond of peace.* Notwithstanding, I commend this Christian societie in *brotherly loue* the rather, because, 1. there is nothing giueth a more sensible euidence of your conuersion, and *translation from death to life* then this. 2. Nothing doth more further the *increase and power of godlinesse* in any place or person then this. For, let it bee obserued, though there bee neuer such an excellent

*Eph. 4. 3.**Other mo-
tines to
brotherly
loue.**1. Ioh. 3. 14**Acts 2. 44.
to 47.**Acts 4. 32,
33.*

Ch. 8. 6. 3

excellent ministrie in any place; you shall see little thriving in grace amongst the people, vntill many of them become of one heart: shewing it by con-
forting together in brotherly fellowship, in the Communion of Saints. 3. Nothing bringeth more feeling ioy, comfort, and delight (next the *communion with God in Christ*) then the
**actual communion of Saints*, and the loue of brethren. It is the beginning of that our happinesse on *earth*, which shall be perfected in *Heaven*. It is for kinde the same, that onely differeth in degrees.

And to conclude this subiect. After that you haue beene in *companie, good or bad*, it will bee worth your while to examine how farre forth you haue hindered any euill in others, and haue preferred your selfe from euill: how farre you haue endeauoured to doe good to others,

* Pl. 16. 3.
Act. 2. 46,
47.

*What must
be done af-
ter a man
hath been
in companie.*

Ch. 9. 9. 1.

thers, and how much you haue bettered your selfe in knowledge, good affection, zeale or any other good grace, by your companie; and according as you finde, let your heart checke, or cheere you.

CHAP. IX.

*How a man should carry himselfe
as in Gods fight, when things
goe well with him.*

SECT. 1.

*Rules of a
holy carriage,
when things
succeed well.*

WHen at any time you prosper in any thing and haue good successe, that you may therein walke according to God:

First, Take heede of committing those sinnes whereto man is most apt, when his heart is fatted with prosperity.

Secondly, be carefull to produce those good effects, which
are

are the principal ends why God giueth good successe.

Ch. 9. §. 1.

The sinnes especially to bee shunned, are (1) ^a *Denying of God*, by ^b *forgetting him and his wayes*, ^c *departing from him*, when you are fatte like *Iesurun*, taking the more ^d *licence to sin*, by how much you shall prosper more in the world. (2) ^e *Ascribing the praise of successe to your selfe or to secondarie causes*, sacrificing to your owne nette.

^a Pro. 30. 9.

^b Deu. 6. 12

^c Deu. 33. 15

^d Iob 21. 14.

^e Dan. 4. 30

Hab. 1. 15, 16

(3) ^f *Highbindednesse*, thinking too well of your selfe, because you haue that which others haue not, and despising and thinking too meanelly of those, which haue not as you haue.

^f 1 Tim. 6. 17.

(4) If riches increase, or if you thrine in any other earthly thing, ^g *set not your heart thereon*, either in taking too much ^h *delight therein*, or in trusting thereupon. Holy *Iob* and good *Dauid* were ouertaken with this latter. When *Iob* was warme
in

^g Ps. 62. 10.

1 Tim. 6. 17.

^h Iob 31. 25

Ch. 9. 9. 1

Iob 29. 18.

Psal. 30. 6.

The good
effects of
prosperitie.

Praise and
thankes.

Reasons why
God is to bee
praised, and
thankd.

1 Psal. 29. 2.

k Rev. 4. 11

Rev. 5. 12.

1 Rom. 11. 36

in his nest, hee did hatch this secure conceit, that he should dye in his nest, and multiply his dayes as the sand. And David in his prosperitie said he should neuer be moored. But the Lord by afflictions taught them both to know by experience, how vaine all earthly things are to trust vnto, and ingeniously to confesse their error.

I reduce the good effects, which are the principall ends why God giueth good successe, vnto these two heads: (1) professed praise and thankes to God. (2) Reall proofes of the said thankes, in well vsing and imploying this good successe for God.

First, praise and thanke God. For (1) it is the chiefe & most lasting seruice and worshippe, which God hath required of you. (2) It is ⁱ most due, and due to him onely, he onely is ^k worthy, for 1 of him are all things and

& he is called the *God of praises.*

(3) It is the end ^m why God doth declare his excellency and goodnes both in his Word and Workes, that it may be matter of praise and thanks, also why he hath giuen man an heart to vnderstand, and a tongue to speake, that for them, and with them, as by apt instruments, they might acknowledge his goodnesse, & excellencie, thinking, and speaking to his praise, and glory. Wherefore *Danid* speaking to his heart, or tongue, or both; when hee would giue thanks saith, *Awake, my glory, and I will giue praise.* (4) There is not any seruice of God more ⁿ *beneficiall* to man, then to bee thankfull. For it maketh those gifts of God which are good in *themselves*, to be good *to you*, and they are the best continuers of good things to you, yea Thanks are reall requests, and the *best securitie* you can haue: for God will

Ch. 9. 8. 1.

m Pro. 16. 4

Psal. 57. 8.

*compared
with Psal. 16*

9. and

A. 2. 26.

Psal. 108. 1.

11. Tim. 4. 4

o Phi. 4. 6, 7.

Ch. 9. 9. 1.

Reio.

will not withdraw his goodnes from the thankfull.

This Praise and Thankes is a religious seruice, wherein a man maketh knowne to God, that hee acknowledgeth euery good thing to come from him, and that he is worthy of all praise and glory for the infinite excellencie of his Wisdome Power, Goodnesse, and of all his other holy and blessed Attributes manifest in his Word and Workes; and that he for his part standeth wholly beholding to God, for all that he hath had, now hath, and which hereafter hee hopeth to haue.

I Chron.
29. 11, 12, 13
Psal. 3, 1, 9.

Praise and Thankes go together, and doe differ onely in some respect. The superabundant excellencie in God shewed by his Titles and Works, is the obiekt of praise. The abundant goodnesse of God shewed in those his Titles and workes, to his Church, to you, or to any person, or thing to which you haue reference,

reference, is the *object*, and *matter* of your thanks.

Ch. 9. §. 1.
1 Chr. 29. 14

These things concerning praise and thanks, are needfull to be knowne and obserued.

First, *Who* must giue praise and thanks? Namely, *you* and *all* that haue *understanding* and *breath*, must praise the Lord.

what is requisite in praise and thanks.
p Psal. 150. 6

Secondly, *To whom* praise and thanks are due? *Onely to God*; *Not to vs, not to vs* (saith the Church) *but to thy name giue glory.*

q Psal. 50. 14
Psal. 115. 1.

Thirdly, *By whom* must this Sacrifice of thanks be offered? Euen^r *by Christ onely*, the onely high Priest of our Profession, out of whose *golden Censer* our praies and praises ascend, and are sweet-smelling to God, as *Incense*.

r Eph. 5. 20.
Heb. 13. 15.
maro.

Fourthly, *For what* must we praise God & giue him thanks? Wee must praise him *in all his workes*, be they for vs, or against vs; we must thanke him *for all things*

f Reu. 8. 3, 4

t Eph. 5. 20.

Ch. 9. & 1.

things spirituall and temporall wherein he is any way good vnto vs.

u Ps. 103. 1.

1. Cor. 14. 15

Psal. 35. 28.

* Eph. 5. 20.

Fiftly, *with what* must wee praise and thanke him? Euen *with our soules*, and *all that is within vs*, and *with all that wee haue*. We must praise and thanke God with the inward man, praise him with the *Spirit*, and with the *understanding*; praise him with the wil, praise & thank him with the affections, with all loue, desire, ioy and gladnesse, praise him with the whole heart. We must likewise praise him with the outward man, both with *tongue*, and hands; our words and our deeds must shew foorth his praise. When our thankes are cordiall, orall, and reall, then they make a good harmony, and sweete melodie, most pleasant in Gods eares.

Sixthly, *When* must we giue thankes? * *Alwayes*, Morning, Euening, Noone, at all times, as
long

long as wee live, and have any being, we must praise him.

Ch. 9. 9. I

Pf. 119. 164.

Seuenthly, *How much?* We must praise and thanke him ^x abundantly. We must endeavour to proportion our praise to his worthinesse and goodnesse: As we must loue him, so we must thanke him with all our soule, and with all our strength.

x Pf. 148. 1.

There is no sinne more common then ^a *unthankfulnessse*, for scarce one often giue thanks, and that one which doth giue thanks, besides many other his errors in thankesgiuing, doth not thanke God for one mercy among twenty. Many in distresse wil pray, ^b or cry, and howle at least, as they in *Hosea*, for corne, and oyle, but who returneth proportionable praises to his prayers? Whereas a man should be *oftner in thanks*, then *in prayers*, because God preuenteth our prayers with his good gifts a thousand waies.

a Luke 17.

17, 18.

b Hos. 7. 14.

Take

Ch. 9. §. 1.

Disswaines
from vn-
thankfulness

c Deut. 28.

47, 48.

Hos. 2. 8, 9.

Take heede therefore that you be not vnthankfull. It is a most base, hatefull, and damnable wickednesse. For hee that is vnthankfull to *God*, is (1) A most dishonest and disloyall man, hee is iniurious to *God*, in detaining from him his due, in not paying his *Tribute*. (2) Hee is foolish and improuident for himselfe; for by not paying his rent of thanks, and for not doing his homage, he *forfeites* all that hee hath into the *Lords* hands, which forfeiture many times he taketh: But if he doe not presently take the forfeiture, it will prooue worse to the vnthankfull in the end. For prosperitie, seuered from thanksgiving, alwaies increaseth sin, and prepares a man for greater destruction. The more such a one thrives, the more doth pride, hard-heartednesse, and many other noysome lusts grow in him. This *untthankfulness* is the

the high way to bee given ouer
to *d*areprobate sense. Such pro-
sperity alwaies prooues a snare, &
endeth in utter ruine. For the *f*pro-
speritie of fooles shall destroy them.
And when the wicked prosper, it is
but like sheepe put into fatte pa-
stures, that they may be prepared
to be pluckt out for slaughter in the
day of slaughter. An vnthanke-
full man is, of all men, most vn-
fit for to goe to heauen. Heauen
can bee no heauen to him: for
there is praising of God conti-
nually. Now to whom *thankes-
giving* and singing of the praises
of God is tedious, to him heauen
cannot be ioyous.

It doth concerne you there-
fore, that you be much and oft
in thankes & praises vnto God.
For this cause, do these things:
(1) worke your heart to a re-
solution and longing so to doe.
(2) Beware of, & remooue im-
pediments to thankfulness.
(3) Improoue all good furthe-
rances

Ch. 9. 5. 1.

d Rom. 1.

21. to 29.

c Psa. 69. 22

f pro. 1. 32.

*g Ier. 12. 1,
2, 3.*

Ch. 9. §. 1.

Motives to
thankfulness.

rances thereunto.

For the first, Consider that besides that *thanks* is the best service beeing the end of all other worship, and is Gods due, and is the end why God giueth matter, for which, and meanes by which we should be thankful; and besides that, nothing is more beneficiall then thankfulnessse, nor more mischieuous then vnthankfulnessse, as hath beene already noted; to adde more force with them, consider these motives: Heartie and constant thankfulnessse is a testimony of vprightnesse; it doth excellently *become the vpright to bee thankful*. It is *all the homage* and all the service which God requireth at your hands, for all the good that he bestoweth on you. It is *pleasant and delightful*. It is possible & easie through the grace of Gods Spirit. It is a *small matter*, to what God might exact; *euen as an homage*
peny,

h psal. 33. 1.

i Psal. 147. 1

peny, or pepper corne. Thankfulness doth fat, eleuate, and enlarge the soule, making it fruitful in good workes, no dutie like it. For the *thankfull* man (with *David*) is oft consulting with himselfe *k what he shall render to the Lord for all his benefits to him.* Lastly, this spirituall praise and thanks to God by Christ, is the *beginning of heauen upon earth*, being part of that communion & fellowship which we haue with God while wee liue here. It is that *euermore service* which indureth for euer.

Secondly, When you haue wrought the heart vnto a good will to be thankfull, then shun the impediments thereunto. Amongst many take heede especially of these, (1) *Ignorance*, (2) *Pride*, (3) *Forgetfulness*, (4) *Doubting of Gods lone*, (5) *Over-eager affection to the benefits receiued*, especially to such as are temporall.

H

First,

Ch. 8. 9. 1.

k Ps. 116. 12

*Impediments
to thankfulness.*

Ch. 8. §. I.

First, If you be *ignorant* of the excellencie and worth of good things bestowed, or if you *mis-prize* things, preferring natural, temporall, or common gifts, before spirituall, eternall and speciall graces, peculiar to Gods children, you can either giue no thanks at all; (for who can giue thanks for that he esteemeth worth little or nothing?) or if you doe giue any thanks, it will bee *preposterous*, giuing thanks for temporall blessings sooner, and more, then for spirituall, and eternall. Moreouer, though you do know each good gift according to its due value; yet if, through *ignorance*, you *mistake* the Giuer, you will bestow your thanks vpon *men*, and inferiour creatures, vpon *secōd* causes: *but not on God*, who is the ¹ *Giuer of enery good and perfect gift.*

1. Iam. I. 17

Secondly, If you be *prond* and highly conceited of your worth
and

and good deseruings, you will expect greater matters, then God will thinke fit to giue; as ^m Naaman did, before he was cleansed; and when you misse of your expectation; you will be so farre from thanks, that you will mutter and complaine.

Ch. 8. 9. 1.

^m 2 Kin. 5.
11, 12.

Thirdly, Though you know the worth of the gift, and doe know the Giuer; also do thinke your selfe vnworthy of the gift; yet if you haue not these in *actuell remembrance*; if you haue forgotten them, and they be out of our minde, how can you bee actually thankfull? Therefore when *David* calleth vpon himselfe to be thankfull, hee saith,
ⁿ *Forget not all his benefits.*

ⁿ psa. 103. 2

Fourthly, suppose that you know well the worth of the gift, and doe iudge your selfe lesse then it, and remember well that you receiued it of God, yet if through *doubting of Gods loue*, and through *mis-beleef*, you
H 2 thinke

Ch. 8. §. 1.

o Hos. 13. 11

thinke that God doth not giue it to you in loue and mercie, but in wrath, as he gaue *of Israel a King*; your heart will sinke, and be so clogd with this feare, that you cannot raise it vp to thanks, for any gift which you conceiue to be so giuen.

Fiftly, Suppose that you quit your selfe of all the former impediments; yet, if you be *ouer-eagerly affected with the gift*, you will in a kinde of *ouer-ioyednesse* be so taken vp with it, that, (as little children, when their parents giue them sweet-meates, or such things as they most delight in, fall to eating of the sweete meate, and runne away for ioy, before euer they have made a legge, and shewne any signe of thankfulness) you will easily be ouertaken in this kind, and neglect God that gaue it.

Furtherances
of thankfulness.

The furtherances of thankfulness, are most of them directly

rectly contrary to the former hindrances; of many, take these:

First, Get *sound knowledge of God*, and of his *infinite excellencies* & *absoluteness* every way, and of his independencie on man, or any other creature: whence it is that he *needeth not* any thing that man hath, or can doe, neither can he be beholding to man: But know that you stand in *neede of God*, and must bee beholding to him for all things. Know also that whatsoever *God* doth, by whatsoever meanes it be, he doth it *from himselfe*, induced by nothing out of himselfe, being free in all that hee doth. Know likewise, that whatsoever was the *instrument* of your good, *God* was the *Author* of both the good, and the instrument.

Next, Fill your selfe with a *due knowledge* of the full worth and excellent vse of Gods gifts, both common, and speciall.

H 3

Wealth,

Ch.8.9.1.

p Psalm 8.

q Mat.6.13

Rom.11.36

r Ps.50.12,15

1 Chr.29.

14,15,16.

06.11.

f Act.14.17

Act.17.28.

t Isai.43.25

Hof.13,4.

Ch. 8. 9. 1.

wealth, honour, libertie, health, life, senses, limmes, wit and reason, &c. considered in themselves, and in their vse, will bee held to bee great benefits; but if you consider them in their absence, when you are sensible of pouerty, sicknesse, and the rest; or if you bee so blessed, that you know not the want of them; then if you shall aduisedly, and humbly looke vpon the poore, base, imprisoned, captiues, sicke, deafe, blind, dumbe, distracted, &c. ^u Putting your selfe in their case, you will say that you are vnspeakeably beholding to God for these corporall and temporall blessings.

u Heb. 13. 3

x Phil. 4. 7.

But chiefly learne to know, and consider well, the worth of spirituall blessings: x *One of the, the peace of God*, passeth all vnderstanding. To enioy the Gospel vpon any tearmes, to haue *saluation, such a saluation*, offered by *Christ*, to haue *faith, hope, loue*, and

and other the manifold sauing
graces of the *Spirit*, though but
in the *least* measure, in the very
first seed of the Spirit, though no
bigger then a^a grain of *Mustard-
seed*, with neuer so much outward
affliction, is of such value, and
consequent, that it is more then
b eye hath seene, eare hath heard, or
euer entred into the heart of man.
For besides that the *least* grace is
inualewable in it selfe; it doth
giue prooffe of better gifts, n^e me-
ly, that God hath giuē his *Spirit*,
hath giuen *Christ*, and in him,
hath giuen *himselfe* a propiti-
ous, and gracious God, and hath
giuen^c *all things* also. When you
know God aright, and his gifts
aright, knowing all things in
God, and God in all things, then
you will be full of *praises* and
thanks.

Secondly, Be d *low and base* in
your owne eyes. Let all things bee
base in your eyes, in comparison
of God, account them e *worth-*

H 4

lesse

Ch. 8. 9. 1.

a Luk. 17. 6

b 1 Cor. 2. 9

c Rom. 8. 32

d 1 Chr. 29.
13, 14.

e Pl. 146. 1, 3.
Pl. 33 16, 17.

Ch. 8. §. 1.

f Gen. 32. 10

g Lam. 3. 22

h Ps. 139. 17

lesse and helpelesse things without him. Iudge your selfe to be, as indeed you are, *flesse then the least of Gods mercies*: For what are you of your selfe, but a compound of dust and sinne, *unworthy* any good, *worthy* of all misery? You stand in need of God, he not of you; *8^t it is his mercy that you are not consumed*. When you can bee thus sensible of your owne neede, and that helpe can come onely from God, and that you are worthy of *no good thing*; then you will bee glad, and thankfull at heart to God for *any thing*. An *humble* man will bee more thankfull for a *peny*, then a *proud* man wil for a *pound*.

Thirdly, *Call all the forementioned knowledge of God and of his gifts, into fresh memory*. Commune with your soule, and cause it to represent liuely to your thoughts, what *God* is in himselfe, what to his *Church* and to you, *h how precious his thoughts are*

to

to you-ward. Tell your selfe oft what *God hath done*, and what he will doe for your soule. Call to minde with what *varietie* of good gifts hee doth store his Church, and blesse you: you will finde that they will passe all account and number. When withall you call to minde that *God* is free in all his gifts to you, who are vnworthy the least of them; If you would cause your selfe to dwell vpon these, and the like thoughts; they would worke in you an holy *rapture*, and *admiration*, out of which you shall with *David* breake out into these or the like praises: *Oh Lord, our Lord, how excellent is thy name in all the earth!* I thanke thee, I praise thee, I deuote my selfe to thee, as *my best sacrifice*, I will blesse thy name for euer and euer.

Fourthly, *Be perswaded of Gods loue to you in these good things, which he giveth unto you: First, he*

H 5

loueth

Ch. 8. v. 1.

Ps. 12.

i Ps. 40. 5.

k Psalme 8.

l Rom. 12. 1

Ch. 8. 9. 1.

m Joh. 3. 16

n Hos. 14. 2,
4.

loneth you as his creature, and if onely in that regard, he doth preferue you, and do you good, you are bound to thanke him. Secondly, you cannot know but that he loueth you with *a special loue to Salvation*; Gods reuealed wil professeth as much, you must not meddle with that which is *secret*. I am sure he maketh prof-fer of his loue, and you daily re- ceiue tokens of his loue, both in meanes of this life, and that which is to come. Did not he loue you, when out of his free and euerlasting good will to- wards you, ^m he gaue his Son to die for you, that you beleeuing in him, should not die, but haue ener- lasting life? What though yet you be in your finnes? Doth he not bid you ⁿ turne? and hath he not said, *he will loue you freely*? What though you canot turne to him, nor loue him as you would? yet endeavour these in the vse of all good meanes, to bee, and doe,

doe, as God will haue you; then doubt not, but that God doth loue you; and you must waite, til you see it in the performance of his gracious promises vnto you.

But if you would consider things aright, you may know certainly, that the good things you haue receiued of God, are bestowed in loue to you; I will onely aske these *Questions*: Hath Gods mercies made you to bethink your self of your dutie and obedience to God? haue you had a will to be thankfull vpon the thoughts thereof? or if you finde a defect and barrenesse herein; hath not this vnfruitfull and vnthankfull receiuing of good things from God, bin a great burden and grieve of heart to you? *If yea*, this is an euident *signe* that God gaue those good things to you in loue, because this holy and good effect is wrought in you by the. Againe,

Ch. 8. §. 1.

Signes to know when God giueth good things in loue.

Doe

*Ch. 8. 9. 1.**o I. Ioh. 4.
10, 19.**P I. Ioh. 4. 7**9 I. Ioh. 3.
14.**2 Rom. 8. 28**5.*

Doe you loue God? would you loue God, & his waies, & ordinances yet more? This prooueth that God loueth you; for o no man can loue God, till God haue first loued him. Likewise, doe you loue the P children of God? Then certainly you are Gods child, and are loued of God; By these you haue prooffe of your calling and election, how that you are now 9 translated from death to life: after which time, though God may giue you many things in anger, as a father giueth correction, yet hee neuer giueth any thing in hatred & in wrath, as he doth to his enemies. 1 All things work together for good to them that loue God: therefore whatsoeuer he giueth to such, is in loue.

Fifthly, Preferre the honour and glory of God before, and aboue all things that may be beneficiall to your selfe: preferre likewise the kindnesse, and loue of God in the gift, farre aboue the gift it selfe;

selfe ; then you will neuer be so taken vp with the enioyment of the gift, as to forget to giue praise and thanks to the *Giner.*

Ch. 8. §. 1.

Sixtly, vnto the former helps adde this: take vpon you with an holy imperiousnesse ouer your soule, *charge your selfe to bee thankfull* ; and sith you haue good reason for it, take no nay. Say with *Dauid*, ' *Blesse the Lord, O my soule, and all that is within me, blesse his holy Name, &c.*

6.

(Ps. 103. 1.)

Lastly, to all other meanes ioyne earnest prayer to God, to giue you a thankfull heart. It is not all the reasons you can alleage for it, nor all the morall perswasions you can propound to your soule can work it, (though these bee good meanes, yea Gods meanes :) if you goe about to worke your heart to it in the power of your owne might, all will bee in vaine. For as you cannot pray but by
Gods

Ch. 9. §. 1.

† Psal. 51.
10, 15.

Gods Spirit, so neither can you
giue thanks but by the Spirit.
Therefore, say as *David* did :
† *Renew (O Lord) a right spirit
in me ; and open my lips, that my
mouth may shew forth thy praise.*

CHAP. 9.

Touching proofes of Thanks.

Sect. 1.

How a man
may ap-
proue his
thanks.

² Rom. 12. 1.

06. 13.

ᵇ Ps. 116. 14

IT is not enough to professe
and vtter praise and thanks
to God ; you must giue
proofe of it.

First, ² *by denoting and giuing
your selfe to God, to bee at the
will of him, who is your Soue-
raigne Lord, who giueth you
all that you haue, who is al-
waies giuing vnto you, and al-
wayes doing you good.* ᵇ *Pay your
vowes to him, that performes his
promises to you. Let it ap-
peare that you acknowledge
him to be such a one, as you say
in your praises, & that you stand
bound*

Ch. 9. §. 1.

bound and beholding to him indeed, *as you say in your thanks*, in that you carrie your selfe in your life towards him, as to him who only is *Excellent*, who onely is *God*, who is your *God*, the *God* of your *life* and *saluation*, and that, in all holy seruice. For *Thanks-doing* is the prooffe and life of *Thanks-giving*, and it is a Diuine saying, *The good life of the Thankesfull, is the life of Thankesfulnesse*. Wherefore euerie new mercie should quicken your resolution to perseuere and increafe in well-doing, seruing God the rather *with gladnesse of heart, because of the abundance of all things*.

*c Deut 28.
47.*

Secondly, Doe good with those blessings, which God giueth you. For euery *good gift is giuen to a man to profit withall*, not onely *himselfe*, but euerie *member of that body*, whereof he is part. Whatsoeuer good gift God hath giuen you, whether
corpo-

*d 1. Cor. 12.
7.*

*Ch. 9. 9. 1.**e Pro. 3. 9.**f 1. Cor. 16. 2*

corporall, or spirituall, it must be imployed to *Gods* glory, and to your neighbours good, as well as to your owne, as *God* doth minister opportunity. If *riches* (and the same must be vnderstood of health, strength, wisdom, skil, &c.) be giuen to you, you must *honour God* therewith: and as *God* doth prosper you in any thing, you must communicate to them that neede; as to the poore, sick, weake, simple, and ignorant. If *God* giue knowledge, faith, spirituall wisdom, ability to pray, or any other of his rich graces, you must not hoard them vp, and keepe them reserued for your owne private benefit: but you must communicate them to others, and improoue them for the good of others; for the procuring their spirituall good, and edifying them in faith, hope, and loue. By communicating your goods and common gifts
of

of God in this sort, you make your selfe & friends with them, against a day of neede ; and when you honour God, and doe good with any the talents which God putteth into your hand to trade with, then you make the best improouement of them. He who thus maketh God his friend in his prosperitie, shall certainly finde him to bee his sure friend in aduersity in this life : and when he shall be put out of his Stewardship at death, then ^h he shall bee receined into the everlasting habitations. When, the more you prosper, the better you desire and endeauiour to bee, and doe more good, this is an infallible prooffe of true thankfulnessse, and is an euident signe that you walke with God in prosperitie as he would haue you.

Giue all diligence therefore, to learne this lesson, ⁱ how to bee full, and how to abound ; But know

Ch. 9. 9. 1
^s Luk. 16. 9

^h Luk. 16. 9.

ⁱ Phil. 4. 12.

*Ch. 9. 9. 1.*k Phil. 4.
12, 13.

know, it can bee learned no where but *in Christs Schoole*, and can neuer bee practised but *by Christs strength*. This is it which the^k *Apostle* had learned, and said, he was able to doe it through *Christ that strengthened him*. It is a most needfull & high point of learning, to be instructed, and to know, every where, and in every thing, how to be full and to abound: of the two, it is more rare, and more difficult, then to know how to be abased, and to suffer want, which shall be the subiect of the next Chapter.

CHAP.

CHAP. X.

How to walke as in Gods fight, under crosses in all aduersity.

SECT. I.

EVery day will bring forth ^a *his euill*, and crosse, whether lighter and ordinary, or more heauie and rare. The first sort riseth partly from the common frailties of the peruerse natures of them with whome you shal conuerse, and partly from your owne, as from teuchines, & aptnes to take things in ill part. Such are discourtesies from those of whom you looked for kindnesse; Imperiousnesse, and too much domineering of Superiours; fullennesse, negligence and disregard from inferiours; an awkwardnesse and crossenesse in the persons and things with which you haue to deale.

^a Mat. 6. 34

Touching

Ch. 10. §. 1
*Rules concern-
 ing lighter
 crosses.*

Touching these, the Rule is:
 Lay not these to heart, too
 neere you, *Make them not greater*
thē they be, through your im-
 patience (as many do) who, vp-
 on euery light occasion of dis-
 like, cast themselues into such
 an *Hell* of vexation and dis-
 content, that all the blessings
 they receiue that day, are scarce
 obserued, or can make their
 liues comfortable. Whereas wis-
 dome should preuent, and Loue
 and Wisdom should couer and
 passe by most of these, seeing, as
 if you saw not: or if you wil giue
 way to any passion at these, let
 it bee with hatred of their and
 your sinne, which is the cause of
 these, & all other crosses. These
 should occasion you to pitie, &
 pray for them that giue you this
 offence, and for your self, who
 many times without cause take
 offence. You may (if neede re-
 quire) shew your dislike, and
 admonish the offender, if so bee
 you

you doe it with b *meekenesse* of *wisedome* : but learne hereby to warne your selfe, that you giue not the like offence.

But whether your crosses and afflictions be seeming only, and in conceit or indeede; whether from God immediately, or from man ; whether light or heauie, follow these directions:

1. Bee not transported with passion and choler like *c proud Lamach*, and *d froward Ionas*.

2. Bee not ouerwhelmed, or eaten vp with griefe, like *c covetous Ahab*, and *f foolish Nabal*: But 3. *Bear them patiently.* 4. *Bear them chearefully and thankfully.* 5. *Bear them fruitfully.*

Now to helpe you, that passion and heate of anger kinde not, or at least breake not out, or last not ;

First, conuince your iudgement thorowly, that passion and rash anger is *g forbidden* and hated by God. It is a fruit of the

Ch. 10. 6. 1

b Iam. 3. 13

*Rules how to
beare all
crosses.*

c Gen 4. 23

24

d Ionas 4.

7, 8, 9.

e 1. King.

21. 4.

f 1. Sam. 25

37.

*Remedies a-
gainst sinfull
anger.*

g Mar. 5. 22

Eccles. 5. 9

Cb. 10. 6. 1

g Gal. 5. 20.

h Iames 3.

14, 15.

i Pro. 21. 24

k Pro. 14. 29

l Ionas 4.

1, 2, 3.

m 1. Sam.

20. 30, 33.

n Ionas 4. 9

o 1. Tim.

2. 8.

p 1. Pet. 2. 1

Iam. 1. 19.

q Pro. 22. 24

r Pro. 19. 22.

s Pro. 29. 20

t Pro. 19. 19

the ^g flesh. A worke of the ^h de-
 uill. Bred & nourished by ⁱ pride,
^k folly, and ^l selfe-loue. Also that
 it surpriseth all the powers of
 right reason, putting a man be-
 sides himselfe, causing him to
 abuse his tongue, hands, and the
 whole man, making him like a
 foole, to let flie and cast fire-
 brands at euery thing which
 crosseth him, and that not onely
 against his neighbor and ^m dea-
 rest friends, but against God him-
 selfe. Consider likewise that it
 maketh a man out of case to
^o pray, heare the ^p Word, or to
 performe any worship to God,
 and vnfit to speake, or heare
 reason, or to giue or receiue
 good counsaile. God barreth
 such as are froward, the ^q compa-
 nie of good men, and saith, That
 such a one doth ^r abound in trans-
 gression, and that there is ^s more
 hope of a foole then of him.
 Wherefore hee must needs bee
 exposed to all the iust ^t iudge-
 ments

ments of God, temporall and eternall. Hereupon worke your selfe to an ill opinion of this vice, and to such a loathing of it, that you may beware and shun it.

Secondly, obserue watchfully when anger beginneth to kinde and stirre in you, and before it flame and breake forth into tongue or hand; *set your reason aworke*, let it step before it, to hold it in and bridle it. Nay, *set Faith aworke*, hauing in readinesse, and calling to mind, such pregnant Scriptures as these:

^u *Be angrie, but sinne not.* And, ^x *Anger resteth in the bosome of fooles.* Shall I sinne against God? Shall I play the foole?

Then you sinne, and play the foole in your anger, first, when it is without cause, as, when neither God is dishonoured, nor your neighbour or your selfe indeed iniuried; when it is for trifles, and only because you are crossed

Ch. 10. 9. 1

^u Eph. 4. 26.

^x Eccl. 5. 9.

Rules showing when a man sinneth in his anger.

Ch. 10. §. 17 I King. 22
24, 26.

crossed in your will, and desire, and the like: but chiefly when you are *angry* with any 7 *for wel-doing*. Secondly, though you have cause, yet if it bee severed from loue to the person of him with whom you are angrie, so as you neglect the common and needfull offices thereof. Thirdly, when it exceedeth due measure, as when it is ouermuch, and ouer-long. Fourthly, it is sinfull when it bringeth forth euill, and vnseemely effects, such as neglect, or ill performance of dutie to God, or man; also when it breaketh out into lowd, clamorous, reuiling, or snappish speeches, or into stamping, staring, flinging, churlish, fullen, or dogged behauiour, or when it breaketh out into any iniurious act.

Thirdly, if you cannot keepe anger from rising, and boyling within you, yet be sure that you binde

binde your tongue and hand to the good behauour. Make a couenant with them, and charge them not to ihew it, nor partake with it any farther then considerate reason, and good conscience shall aduise you. Set a Law to your selfe, that you will not chide, nor strike while you are in your scalding heate of anger. If there be cause of either, deferre it vntill you be your selfe. If you say that if you doe them not in your heat, you shall doe neither. I answer, that in saying so, you discover a great deale of impotencie, folly, and corruption. I am sure you neuer do them well in passion. And conscience of duty should leade you to chiding, and correcting, when there is cause, not passion: for in it you serue and reuenge your selfe vpon the party, but not God.

Fourthly, both before and when you are in a chafe. See

I

God

Ch. 10. §. 1

God by the eye of your faith comming in, hearing you, and looking vpon you. This will make you whist, and quiet, causing you not onely to hold your hands and tongue, as you finde by experience you vse to doe, when some reuerend friend commeth in; but this will coole and abate your very inward heate and passion.

Fiftly, If you feele your corruption and weakenesse to bee such, and the prouocation to anger to be so great, that you feare you cannot hold, then if it bee possible, auoide all occasions of anger, remoue your selfe, but in a peaceable and quiet manner, from the person, object, or occasion thereof. And at all times
b shun the company of an angry man, as much as your calling will giue you leaue, *lest you learne his wayes.*

b pro. 22.
24, 25.

Sixtly, Howsoeuer it may happen that anger doe kindle in you,

you, and breake out; Be sure that you subdue it before it grow into *hatred* of himself with whom you are angry. For this *cause* *c Let not the Sun goe downe upon your wrath;* you know not what hatred it may hatch before morning. And the best meanes which I know to subdue it is, If you finde your heart to boile against any ^d pray heartily to God for him in particular for his good: this you are commanded. Pray also to God for your selfe, that he would please to subdue this passion for you. This act of loue to him performed before God, before whom you dare not dissemble, will excellently quench wrath, & preuent hatred against him with whom you were angry, and will giue prooffe betweene God and your conscience that you loue him.

If, pleading for your self, you shall say, It is my natural constitution to be cholerick, & flesh &

Ch. 10. 9. 1

c Eph. 4. 26

d Mat. 5. 44.

Ch. 10 §. 1 blood wil haue their course. Know,
 this is to nourish your passion.
 Know also, it is a wicked & hate-
 full constitution of body, which
1 Cor. 15. 50. came in with the fall. And *flesh*
and blood shall not inherite the king-
dome of God. Say not, I am so crof-
 sed and prouoked, neuer any the
1 Pet. 2. 23 like. For *Christ* was more iniured
Heb. 12. 2, 3 & more prouoked, yet was neuer
 in a chafe. And you prouoke
 God daily a thousand times more
 euery day, yet he is patient with
 you. Say not, It is such an head-
 strong passiō that it is impossi-
 ble, to one who is of a chole-
 rick nature, thus to bridle and
 subdue it. For, I can assure you,
 that by vsing the former means,
 if a man also doe oft, and much
 shame and abase himselfe before
 God for his passion and folly,
 and daily repent thereof, and be
 watchfull ouer himselfe, he may
 of a most cholerick man, be-
 come most meeke before he dye.
 I haue seene it in old men (whose
 age

age in it selfe giueth aduantage to tutchines and frowardnes) who were exceeding passionat in their youth, yet through the grace of God, by constant conflict against this vice, haue attained to an admirable degree of meeknes.

Next, as carnal anger, so *worldly grieve* must be auoided in all sorts of crosses. For, by it you repine against God, fret against men, & do make your selfe vnfit for 8 natural, ciuill & spiritual duties, and if it be continued, *^h worketh death.*

The best remedy against worldly sorrow for any crosse, is to turne it into godly sorrow for sin, which is the cause of the crosse. This will cause *ⁱ repentance to saluatioⁿ, neuer to be repeted of,* and will driue you to Christ, in whom if you beleue, you shall haue ioy & confort; euen such *^k ioy vnspokeable* which will dispel & dry vp both this, and all other griefes whatsoeuer. For godly sorrow alwaies doth, in due time, end in spirituall ioy.

Ch. 8. §. 1.

g 1 Kin. 21. 4

*h 2 Cor. 7. 10
Remedie a-
gainst world-
ly grieve.*

Hel 1.

i 2 Cor. 7. 10

k 1 Pet. 3. 6, 8

Ch. 10. §. 2

Sect. 2.

Of bearing all crosses patiently.

IN the third place I told you that you must beare all your afflictions and crosses patiently. By *Patience*, I doe not meane a *Stoicall senselesnesse*, nor yet a blockish stupiditie, like that of ^a *Jf* *sachar*. Nor yet a *counterfeit patience* like ^b *E* *ſau*'s, and ^c *A* *bsaloms*. Nor yet a *meere civill and morall patience*, which wise *Heathen*, to free theſelues from vexation, and for vaine-glory, and other ends, attained vnto. Nor yet a ^d *profane patience*, of men insensible of Gods dishonour. Nor yet a *patience perforce*, when the sufferer is meereley *paſſiue*; But a *Chriſtian holy patience*, wherein you must be sensible of Gods hand, and when you cannot but feele an vnwillingnes in nature to beare it;

^a Gen. 49.

14, 15.

^b Gen. 27.

42, 42.

^c 2. Sam.

13. 22.

^d Reu. 2. 2.

it; yet, for conscience to Gods commandement, you doe submit to his Will, and that voluntarily, with an *active patience*, causing your selfe to be willing to beare it so long as God shall please, like the *e Patience of Christ: Not my will, but thine be done.* The excellencie of Christs suffering, was not in that he suffered, but in that he was obedient in his suffering. He was *f obedient to the death.* So likewise no mans suffering is acceptable, if he be not active and obedient in suffering.

This *Patience* is a grace of the Spirit of God, wrought in the heart and will of man, through beleeving, and applying the commandement, and promises of God to himselfe; whereby, for ** conscience sake* towards God, he doth submit his will to Gods will, willing quietly to beare, without bitternesse and vexation, all the labours, changes, and euill occurrents which shall befall

Ch. 10. § 2

*e Matth. 26
39, 42.*

f Phil. 2 8.

*A description
of Christi-
an patience.*

kei 2:

** 1. Pet. 2. 19.*

Ch. 10. 9. 2

him in the whole course of his life, whether from God immediately, or from man; as also to waite quietly for all such good things which God hath promised, but yet are delayed and unfulfilled.

g Heb. 10. 36

To induce you to get, and to shew forth this holy Patience, know that *g* you have neede of it, and that in these respects:

*Inducements
to patience.*

h Iam. 1. 4.

1. You are but halfe a Christiā, you are imperfect in your parts, you want a principall part, if you want patience: thus S. James argueth, imploying that he that will be ^hentire, and want nothing to make him a Christian man, hee must haue patience. Nay if you want it, you want the best part; for *passive* obedience is greater then *active*, it is more rare, and more difficult to obey in suffering, then to obey in doing.

i Luk. 21. 19

2. You have not a sure possession of your soule without patience; In your patience *i* possesse yee your soules, saith our Saviour. A man without

without patience, is not his own man: hee hath not power ^k*nor rule over his owne spirit*, nor yet of his own body. The tongue, hand and feet of an impatient man, will not be held in by reason. But he that is patient, enioyeth himselfe, and hath ^l*rule over his spirit*; no crosse can put him out of possession of himselfe.

Thirdly, There are so many oppositions and lets in your race, and growth of Christianity, that without patience to suffer, and to ^m*waite*, you cannot possibly *bring forth good fruit to God*, nor hold out your professi- on of Christianity to the end; but shall giue off, before you haue enioyed the ⁿ*promise*. Therefore you are bid to ^o*runne with patience the race which is set before you*. And the good ground is said to *bring forth fruit with p patience*. And the faithfull are said ^q*through Faith and Patience to inherit the Promises*.

Ch. 10. 5. 1

k Pro. 25. 28

l Pro. 16. 32

m Ro. 8. 25.

n Heb 10. 36

o Heb. 12. 1

p Luk. 8. 15.

q Heb. 6. 12

(b. 10. §. 2

n Rom. 5. 5.

Fourthly, *Patience* worketh *experience*, without which no man can be an expert Christian; this experience beeing of the greatest vse to confirme a Christian soule in greatest difficulties. This be said of the necessity, together with the benefit of patience, that you may loue it, & may desire to haue, and shew it.

By what meanes you may attaine it, followeth:

Meanes of
patience.

• Colos. 3. 5

First, You must be after a sort *impatient*, and must spend your passion on your lusts which war in your members, fall out with them, *mortifie them*; for nothing maketh a man impatient, so much as his lusts doe, both because they will neuer be satisfied, and it is death to a man to be crossed in them; and because the fulfilling of lusts doth cause a guilty conscience, whence followeth impatience and troublesome vexatio vpon euery occasion, like vnto the raging Sea, which

which with euery winde doth
fome, and rage, and *cast up no-
thing but filth and durt*: As Saint
James saith, *Whence are wars &
brawlings?* So I say of all other
fruits of impatiencie, But from
*your lusts that warre in your mem-
bers*. Take away the causes of
impatience; then you haue
made a good way for patience.

Secondly, Lay a good founda-
tion of patience: you must bee
humble and low in your owne eies,
through an apprehension that
you are lesse then the least of
Gods mercies, and that your
*greatest punishments are lesse then
your iniquities haue deserued*. As
any man hath abounded in hu-
militie, so hath he abounded in
patience; witnesse the examples
of *Abraham, Moses, Iob, Dauid*,
and others.

Thirdly, Store your heart with
faith, hope, and loue; all these and
either of these doe calme the
heart, and keepe it steadie. For
besides

Ch. 10. 9. 2

Isai. 57. 20.

1 Iam. 2. 14.

1 Ezra 9. 13

Ch. 10. §. 2

/ Rom. 5. 1.

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besides that, they quiet the hart in the maine, giuing assurance of Gods loue in Christ: *(For beeing iustified by faith, wee haue peace with God, reioyce in hope, whence ioy and patience in tribulation. And who can be impatient with him whom hee loueth with all his heart and strength?)* These graces also doe furnish a man with an ability of spirituall reasoning & disputing with a disquieted soule, whereby it may bee quieted in any particular disquietment.

Psal. 42. 11

Wherefore the fourth means of patience is, to doe as *David* did, whensoever you finde your heart begin to boile, and to bee impatient, you must (before passion hath got the bit in the teeth, and carried you out of your self into height of impatience) *take your soule what is the matter, and why it is so disquieted within you.* This doe seriously, and your heart will quickly represent to
your

Ch. 10 §. 2

your thoughts, such and such
crosse, or crosses, stretched out
vpon the tenters of manifold
aggrauatiōs. Al which you must
answer by the spirituall reason-
ing of your *faith*, grounded on
the *word of God*, wherby you may
quiet your heart, and put it to si-
lence. Whatsoever the afflicti-
on be that may trouble you; you
may be furnished with reasons
why you shuld be patient, taken
(1) from God that sent it: (2)
from *your selfe* on whom it lyeth:
(3) from the nature *and use of*
the affliction it selfe: (4) by consi-
dering the *enils of impatience*:
(5) by *comparing the blessings you*
haue, and are assured that you
shall haue, *witb the crosses you*
haue, especially if patiently en-
dured. You shall from all these
considerations see reason, why
your heart should be quiet vn-
der the greatest afflictions.

First consider wel, that what-
soever the trouble & crosse bee,
and

Rel 3.

Ch. 10. §. 2

and whatsoeuer bee the instrument of it, either in the sense of euill, or in the want of good promised, *God your Father, 1.* who doth all things according to the wisdom and counsell of his will; *2.* who doth afflict with most tender affection; *3.* who correcteth & afflicteth in measure; *4.* who hath alwaies holy purposes and ends in all afflictions, and that for your good, hath sent it. First, consider that it was God that did it.

i Amos 3.6

2. Sam. 16.

10.

k 1 Sam. 18

l Psal. 39 9.

m Job 1. 21.

Hos. 6 1.

1 Sam. 2.

6, 7.

n Heb. 12.

5, 6.

There is no euill (scil. of punishment) in a Citie, which the Lord hath not done, saith Amos.

It is the Lord, let him doe what seemeth him good, saith Eli. I open not my mouth, saith Dauid, because thou (Lord) didst it. The Lord hath giuen, and the Lord hath taken away, blessed be the name of the Lord, saith Job.

2. All this God doth to his children with a fatherly affection in much loue and pittie. He hath

hath your o soule still in remembrance, while you are in aduersitie. Yea, he beareth some part of the burden with you: for (speaking after the manner of man) hee saith, that *in all the afflictions* of his children *hee is afflicted.* ¶ *He delighteth not in afflicting the children of men,* much lesse, his owne children. If you ask, Why then doth he afflict, or why doth he not ease you speedily? I aske you, Why a tender-hearted father, being a *Chirurgion*, who is griened & troubled at the paine and anguish, which he himselfe caused his childe to feele with corrosiues, or hot irons, would notwithstanding apply the burning irons, and suffer those plaisters to vex him for a long time? You wil say, Sure the wound or malady of the child required it, how that else it could not bee cured. This is the case betwixt God and you: Gods heart is tender, & yerneth towards you, when

Ch. 10. 5. 2
o *Psal 31. 7.*

P Isa. 63. 9.
¶ *Lam. 3. 33*

Ch. 10. 5. 2 when his hand is vpon you: therefore beare it patiently.

Isa. 27. 8. 3. *God afflicteth you in measure, fitting your affliction for kind, time & weight, according to your neede, and according to the strength of grace which he hath alreadie giuen you, or which certainly hee will giue you. He doth neuer lay more vpon you, then what you shall be able to beare: and will alwaies with the crosse and temptation, make away to escape. The husbandmā will not alwaies be plowing, & harrowing of his ground, but onely giueth it so many earths, and so many tynes, to some more, to some lesse, as the ground hath need, and as it can beare them. So likewise he thresheth his diuers sorts of graine, with diuers instruments, according as the graine can endure them: the fitches are not threshed with a threshing instrument, neither is the cart wheele turned about vpon the chamin:*

1. Cor. 10.
13.

Isai. 28. 24
25.

Isai. 28.
26, 27, 28.

cummin: bread corne is bruised, because he wil not euer be threshing it, nor breake it with the wheele of his cart, nor bruise it with his horsmen.

Ch. 9. 6. 1

If the husbandman doe all this by the discretion wherewith God hath instructed him; can you think that **God, who is wōderful in cōnsel, & excellent in working,* wil plow, & harrow any of his ground, or thresh any of his corne, aboue that which is fit, and more then his ground & corne can beare? Should not his ground and corne be patient at such tillage, and at such threshing?

xlsa. 28. 29.

4. Gods end in afflicting, is alwaies his owne glory in your good; as, to humble you, and to bring you to a sight of your sinne, to breake vp the fallow ground of your heart, ^a that you may sow in righteousness, and reape in mercy; to harrow you, that the seed of grace may take roote in you. All Gods afflictions are either to remooue impediments of grace:

kei 4.

**Hos. 10. 12*

Ch 10. 6. 2*b* Isa. 27. 9.*c* Isa. 66. 20.*d* Rom. 5. 4.*e* 1. Cor. 11

32.

grace : (*^bBy this, saith Esay, shall the iniquity of Iacob be purged, and this is al the fruit, to take away his sin.* All the plowing is but to kill weeds, and to fit the ground for seede ; all the threshing and winnowing, is but to seuer the chaffe from the corne ; and all the grinding, and boulting by afflictions, is, but to seuer the bran from the flowre, that *^cGods people may be a pure meate-offering acceptable to him.*) Or else he afflicts, that his children might haue experience of his loue and power in preserving and deliue-
 ring them, or that they might haue the exercise, prooffe & in-
 crease of faith, *^dhope, loue and other principall graces, soil. to worke patience, and experience by them, which serue for the beautifying and perfecting of a Christiā.* *^eGod doth indge his chil-
 dren here, that they may repent, and be reformed, that they may not be condemned with the world.*

Gods

Gods end in chastising you, shall be found to be alwaies for your good, that you shall be able to say, *It was good for me to be afflicted*: For it is *that you may bee partaker of his holines*, & accordingly of his glorie & happines. Beare therfore all afflictions patiently, for they are for your good. If this be your crosse and trouble, that you want many of the graces and good gifts of God which he hath promised: Know also that this deferring to giue graces and comforts, is of God, not out of neglect or forgetfulness of you; but of set, wise, and good purpose euen to you-ward: As to inkindle your desires more & more after them; and, it may be, that you should seeke them in a better manner. It is likewise to trie your faith and hope, whether you will doe him that honor, as to waite and rest vpon his bare word. When you are fit for them, you shall haue

Ch. 10 5.2

f Psal. 119.

67, 71.

8 Heb. 12.

10, 11.

*Ch. 10. 5. 2**h 2. Cor. 1.**20.**i Heb. 10. 23**37.**k Micah. 7. 9*

haue them. You must therefore work your hart yet to wait patiently for them, cōsidering the faithfulness and power of God that promised: and how that ^h*all the promises of God are Yea and Amen in Christ*. He is wise, true, and able to fulfill them in the due time, and in the best manner: for ⁱ*faithfull is he that hath promised, and will fulfill it: and yet a little while, & he that shal come, will come, and will not tarrie.*

Secondly, when the Soule be-
ginneeth to be disquieted, *con-*
sider your self how vnworthy you
are of any blessing, how wor-
thy you are of all Gods curses,
yea of eternall damnation in
Hell; and that iustly, because of
the sin of your nature, & wick-
ed actions of your life. When
you shall doe thus, your heart
will be quiet and content, you
wil say with the Church (what-
soever your trouble be,) ^k*I will*
beare the indignation of the Lord,
for

for I haue sinned against him. Hee that doth acknowledge that he hath deserued to bee *hanged, drawne, and quartered* for an offence against the *King*, if the *King* will bee so mercifull that he shall escape onely with a *seuer whipping*, to remember him of his disloyaltie, (though hee smart terribly with those lashes,) yet in his mind hee can beare them patiently, & gladly. If you can thinke thus, I deserue more punishment in this kind, nay in any other, together with this, in al other with this one, or with these few, my punishment is *lesse thē mine iniquities deserue*: for I might haue been frying in *Hell* long since, and haue been past all meanes and hope of saluation, but *7 line*, and haue time, and meanes to make a good vse of my afflictions; These thoughts will cause you to say, *Why am I? Why is liuing man sorrowfull?* that is, impatiently

Ch. 10. 9. 2

Ezra 9. 13.

*Ch. 10. 9. 2**m Lam 3.**39.**n Lam. 3. 40**o Lam. 3. 19**20, 21, 22.*

ently sorrowfull, or why doth hee
complaine (saith the ^m Prophet)
what? that man who is punished
for his sinne, but not fully to his
desert, for he yetⁿ lineth to search
his waies and turne to the Lord
and seeke mercy: Say with the
Church in al your distresses, ^o Its
Gods merch it is not worse. It is
Gods mercy I am not utterly con-
sumed.

Thirdly, When your soule be-
ginneth to buffle and bee out of
quiet vnder afflictions, whether
inward in soule, or outward in
body or estate; consider the na-
ture & vse of them to youward.
To the eye and touch of sence
they are euill, and as poyson,
things hurtfull and dangerous;
but to the eye & touch of faith,
they are good, & as good physick,
most healthfull to the soule, and
sauing. God the skilfull Physician
hath quite altered the nature of
crosses to his children; he that
bringeth light out of darknes,
so

so tempers afflictions, that they become good *antidotes and preservatives against sinne*, and good *purgatives of sin*. The core, sting and curse of the crosse, which remaineth to a *wicked man*, is by Christs patient suffering, and Gods mercy, taken quite away out of the afflictions of beleevers. *Afflictions* to the godly, are not properly *punishments* serving to pacifie Gods wrath for sinne; but are onely *chastisements* to remooue sinne, and are *exercises of graces*, and *meanes* of holines. For they serue either to preuent euill, or to reforme it; either to make way for grace, or to quicken & increafe grace, or to discouer & giue prooffe of it. *God is as a wise & skilfull goldsmith*, hee knows how to purge his gold, by casting it into the *fire* of affliction, w^{ch} fire is not the same to the *drosse*, which it is to the *gold*; it cōsumes the *drosse*, but refineth the gold, that it may be

Ch. 10. 9. 2

P Isa. 27. 9.

¶ 1. Pet. 1. 7.

*Ch. 10. 9. 2**Psal. 119.
167.**f Rom. 8. 28**Obiect. 4.**Answ.*

be fit to be made a *vessel of Honour*. Fire serueth to trie gold, as wel as to *purge* it: for pure gold, though it remain in the fire many daies, the fire cānot waste it; when it is once pure, it wil hold its waight still for all the burning. Hence it is that the *Psalmist* saith, *It is good for me that I haue beene afflicted, that I might learne thy statutes*: & the *Apostle* saith, *All things worke together for good to them that loue God*. He is a froward and foolish person, who being sick of a deadly disease, doth not patiently and gladly endure the gripings, and extreme sicknesse of stomack, and bowels, caused by bitter physick, when he knoweth that this his sicknes is for his health.

You will say, If you could find that *your afflictions* did you any good, you should not onely be patient, but glad vnder any afflictions.

I answer, Whatsoever
you

you feele, faith in Gods Word will tel you, that they both now do you good, and hereafter you shall feele the benefit of it. The benefit of *Physick* is not alwaies felt the day you take it, but chiefly when the *Physicke* hath done working. The chiefe end why God tryeth and purgeth you by afflictions, is, that hee may humble you, and prone you, to doe you good at your latter end. Reade *Deut.* 8. 15, 16. You should therefore bee patient in the meane time.

Fourthly, If yet your heart begin to be disquieted, because of such or such an affliction; Consider with your selfe, what harme impatience will doe you, compared with the good that will follow a patient enduring of it. For, besides that it deprieth you of your right vnderstanding, and maketh you to forget your selfe, as I haue said, euen to forget your dutie both to
K God,

Ch. 10. 9. 2

u 1. Pet. 5. 6.

God, and man; it is the readiest meanesto double, and lengthen the affliction, not to abate it, and take it off. That parent which intended to giue a child but light correction, if this child be impatient, and catch at the rod, and struggleth to get the rod, or to get away by force from him, is hereby more incensed, & doth punish him more scuerely. But if in any affliction you doe *patiently* submit your selfe vnder Gods mighty hand, besides that ease and quiet it giueth to the soule, and experience & hope which it worketh in you, it is the readiest meanes of seasonable deliuerance out of it; for then God will exalt you in due time. God is too wise, and too strong to be ouercome by any meanes, but by strong prayer, and humble yeeldance to his Will.

+

Fifthly, If yet your soule be disquieted within you at any crosses;

Ch. 10. §. 2

crosses ; that! you may quiet your soule, you must not (as most doe,) take onely into the one skale of your consideration, the waight and number of your crosses, together with such and such aggravations ; but withall put into the other skale, the manifold mercies and fauours of God, both in the euils you haue escaped, and in the benefits which heretofore you haue receiued, and do now enioy, and which, you beleeuing, haue cause to hope to receiue hereafter. But amongst all his mercies, forget not this one which you haue alreadie, God hath giuen Christ vnto you, whereby hee himselte is yours, and is your portion. Now, if you haue Christ, you haue with him, **all things also, which are worth the hauiug.*

**Rom. 8.32*

When you haue thus weighed vnpartially blessings and mercies against crosses, you will tell me, that for one crosse,

Ch. 10. 9. 2

y Psal. 119.

77.

you haue an hundred blessings,
yea, *y a blessing in your crosses,*
and you will say, that this *one*
mercie of being in Christ, it alone
weigheth vp *all crosses,* and ma-
keth them as light as nothing;
giuing you so much matter of
ioy and thanks, euen in the
midst of affliction, that you can
neither haue cause, nor time, to
be impatient, or to repine at a-
ny *affliction,* but to *a reioyce* euen
in your *tribulations.*

a Rom. 4, 1,

2, 3.

b Rom. 8. 18

And as for the time to come,
when you thinke thereof, you
will, with the Apostle *Paul,*
when you haue cast vp all your
crosses and sufferings of this
present time, yet *b reckon,* that
they are not worthy to bee compa-
red with the Glorie that shall bee
reuealed in you: For they are
but *short* for time, and *light* for
weight, being compared with
the *enerlasting weight of glorie*
which they will cause to you, if
you *endure them patiently.* I will
say

say nothing of the shortnes and lightnesse of your afflictions, in comparison of the farre more *intolerable* and *eternall weight* of torments of *Hell* which you escape : and in comparing afflictions with glorie, I will point out to you, onely the *Apostles gradation* you shal haue, for *a* affliction, glory ; for *light* affliction, *weight* of glorie ; for *short* affliction, an *eternall* glorie ; for *common* and *ordinarie* affliction, *excellent* glorie : And albeit, it might be thought that hee had said enough, yet he addeth degrees of comparison ; yea, goeth beyond all degrees, calling it *more excellent*, *farre more excellent* : for thus he saith, *Our light affliction which is but for a moment, worketh for us a farre more excellent and eternall weight of glorie*. Indeede you must not

look at the things which are seene with the eye of sense : but at things which are not seene (which

K 3 are

Ch. 10. 5. 2

Reis.

c 2. Cor. 4. 17.

d 2. Cor. 4. 18.

Ch. 10. 9. 2 are *spirituall* and *eternall*) and that by the eye of faith.

Doubt. You will say, *If you did beare afflictions for Christ*, then you could thus thinke, and thus expect; but you oft-times *suffer affliction iustly for your sinne.*

Ans. I answer, Though this place principally point at suffering *for Christs cause*, yet it is all one, in your case, if you will beare afflictions patiently *for his sake.*

A man may suffer for Christ two waies.

Re. 16.

1. Cor. 13. 3

A man may suffer afflictions for *Christ* two waies; First, When he suffereth for his *Religion and for his cause.* Secondly, When a man suffereth any thing which God layeth vpon him quietly for *Christs will and commandment sake.* This latter is more generall then the former, and the former must be comprehended in this latter; else the former suffering for *Christs cause*, if it bee not in *love* and obedience, and for *Christs sake*, out of conscience to fulfill his will, is

is nothing: whereas hee that endureth patiently Gods iust punishment for sin, for Christs sake, endeauouring to submit his will to the will of Christ; this man *suffers*, that is, patiently endureth affliction *for Christ*, though he neuer be put to it to *suffer for profession of Christ*: and, if such a one were put to it, hee would readily suffer for Christs cause. And such afflictions as these, thus patiently endured, worke also this *excellent weight of glorie*, as well as the other.

By these and the like reasonings of faith, you may worke your soule to patience, as *Dauid* and others haue done, *by casting anchor on God*, and on his Word, fixing their stay & hope in God. Let the issue of your reasoning be this, *I will waite on God, and yet, for all matter of disquietment, praise him who is the health of my countenance, and my God.* Thus *Dauid* quieted

Ch. 10. 5. 2

Psal. 42.
Psal. 43.

1 Sa. 30. 6.

Ch. 10. 5. 2
1. Sam. 30. 6

52. Chro. 20
12.

h. 1. Sam. 5. 10,
11.

his hart, when he heard tidings that his citie *Ziklag* was burnt, and that his wiues and all that he had, together with the wiues and children, and all that his souldiers had, was carried captiue; and when hee saw that his souldiers began to mutinie, and when he heard them speak of stoning him, *hee encouraged himselfe in the Lord his God.* And good *Iehosaphat*, in his desperate condition, cast anker here, saying, *& O our God, we know not what to doe, but our eyes are on thee.* Thus by the exercise of your hope in God, the heart may bee wrought vnto much patience & quiet in all distresses. Thus much bee said of the fourth means of patience in the seuerall branches of it.

5

A fift meanes of patience is: *obseruethe patience of others*, as of the *Prophets* and faithful seruants of God, who are recorded in *Scripture*, and left as *examples*

*amples of suffering affliction and of
patience. Wee count them happy
that endure, saith James, You haue
heard of the patience of Iob, and
haue seene the end of the Lord, that
the Lord is very pitifull and of
tender mercy. But especially re-
present to your thoughts the pa-
tience of your head and Sauour
Iesus Christ, whom you pierced
by your sinnes, who ^{was} as a Lambe
dumbe before the shearer, opened
not his mouth. Now, if you would
consider him who is the Au-
thor and finisher of your faith;
who kindured such contradiction
of sinners, and such intolerable
anguish of soule, when hee
wraisted with his Fathers
wrath; then you should not be
wearied nor faint in your
minds, when you are vnder any
affliction. If with Christ you
set the ioy before you, you shalbe
able to endure the crosse, and de-
spise the shame of all persecution
for well-doing, and shall so run*

Ch. 10. 5. 2

1 Iſai. 53. 7.

** Heb. 12. 1,
2, 3, &c.*

Ch. 10. 9. 3 run that race that is set before you with patience, that you shall in the end sit downe with *Christ* at the right hand of the Throne of God.

Heb. 12. 2

Rom. 3. 21.

Sixthly and lastly, *Pray much for patience*, waiting patiently for it: and without doubt, the *God of patience* and consolation, who hath commanded it, who seeth that you haue neede of it, who hath promised to giue you all your petitions which you make according to his will, *will surely giue you patience.*

Sect. 3.

Of bearing afflictions thankfully and fruitfully.

*Of bearing
crosses
thankfully.*

Re. 17.

TO beare aduersity and afflictions well, it is not enough that you beare them patiently, because you deserue them, and because they come from *God*; but you must beare them

them ^athankfully, ^bcheerfully,
and comfortably, (because they
are as you haue heard) for your
^cgood. Wee doe not onely pa-
tiently endure the hand of the
Chirurgion, and the potions of
the Physician, but we doe thanke
them, pay them, and are glad of
their receipts, though they put
put vs to paine. Count it excee-
ding ioy, saith Saint Iames, when
you fall into diuers temptations,
knowing this, that the trying of
your faith worketh patience, &c.

Last of all, vnto patience and
thankfulnesse, you must adde
^dfruitfulness, and growth of grace;
this should bee the fruit of all
crosses and afflictions, that with
David you may bee better for
them, and that you may with
^eIob, come out of them as gold re-
fined and purged from drosse.
Therefore God doth chasten
you as he did Iacob: ^fThis is all
the fruit, to take away your sinne,
and that you should be ^gpartaker

Ch. 10. 5. 3

^a Lam. 3. 19

22, 23.

Iob 1. 21.

^b Rom. 5. 3.

^c Pf. 119. 71

Lam. 3. 27.

Iam. 1. 2, 3.

2.

Of bearing
crosses fruit-
fully.

^d Psal. 119.

67, 71.

^e Iob 23. 10

^f Isa. 27. 9.

^g Heb. 12.

10.

of

Ch. 10. 9. 3

h Heb. 6. 7.

ke. 18.

i Phil. 4. 11,
12.

of his holinesse. Be better therefore for crosses: then God hath his end, when after his plowing, harrowing, and threshing of you, hee shall reape the crop of well-doing, which hee reapeeth not so much for himselfe, as for you; for ^h the ground that bringeth forth fruit meete for him that dresseth it, receiveth blessing from God. All good works are treasured vp in heaven for the doers thereof. When you haue learned this lesson also, ⁱ How to be abased and to suffer neede, as well as how to bee full and to abound, together with all the fore-mentioned directiōs, how at all times, and in all things to walke with God, you shall approue your selfe to bee a good Scholer in the Schoole of Christ, one of the highest forme, a good proficient in the professiō of Christianitie, one that hath walked farre with God; and you shall hereby declare, that

that you are neither ^k barren, nor
unfruitfull, in the knowledge of
our Lord Iesus Christ.

Ch. 11. 9. 1
^k 2. Per. 1. 5,
6, 7, 8.

Thus much concerning the
outward frame and forme of
your life and conuersation, ac-
cording to which you must
walke with God. The inward
truth and life of all this, which
is, *doing all in vprightnesse*, re-
maineth to bee spoken vnto,
which followeth.

CHAP. XI.

Of vprightnesse.

SECT. 1.

ALL which I shall write
concerning vprightnes, will
meete in this point. *In your
whole walking with God, you must
be vpright.* Both these, to walke
with God, and to bee vpright,
are ioyned in this precept;
¹ *Walke with me, and be perfect or
vpright.*

¹ Gen. 17. 1.

Ch. 11. 5. 1

P Heb. 12. 23

Ob. 14

c 1. Cor. 5.
7, 8.

d Gen 6. 9.

e Job 1. 1.

f Ioh. 1. 47.

upright. He speaketh not of an absolute perfection of degrees, in the fulnesse of all graces, which is onely aimed at in this life, towards which a man by watchfulnesse & diligence may come neerer, and neerer, but is neuer attained vntill wee come to *Heauen*, amongst ^b *the spirits of iust men made perfect.* He speaketh here of the perfection of parts, and of truth of grace in euery part, expressing it selfe in vnfaignednesse of will and endeavour, which is *uprightnesse.*

That you should bee sincere and vpriht, Reade *Ioshua 24. 14. 1. Chro. 28. 9.* And the Apostle telleth you, that ^e *sith Christ Iesus your Passeouer is slaine, you must keepe the seuen daies feast of unleavened bread* (which shadoweth forth the whole time of our life here) *with the unleavened bread of sinceritie and truth.* The examples of ^d *Noah*, ^e *Iob*, ^f *Nathaniel*, with many others in

in the *Scriptures*, are therefore written, that of them you may learne to bee *upright*. There is speciall reason why you should be *upright*.

First, Your God with whom you walke, is ^fperfect and *upright*: hee is truth, ^h *Hee loueth truth in the inward parts*; all his works are done in truth; and there was ⁱ no guile ever found to bee either in the mouth, hand, or heart of your Head Christ Iesus. Now, you should please God, and bee like your Father and Head, Christ Iesus, following his steps.

Secondly, it is to no purpose to doe that which is right in Gods sight, in respect of the matter of your actions, *if in the truth and disposition of your soule you bee not upright therein*. For the best action void of *uprightness*, is but like a well-proportioned body without life and essentiall forme. And that is counted
as

Ch. 11. 9.

*Reasons of
uprightness.*
^s Mat. 5. 48.
^h Psal. 51. 6.

ⁱ 1. Pet. 2.
21, 22.

*Ch. 11. 6. 1*** Zach. 7.**5, 6.**2. Chr. 25. 2*

3

*1 Isai. 1. 13,**14.**Isai. 66. 3.**m Psal. 78.**34, 36, 37.**Hos. 12. 8.*

as *k* not done at all to God, which is not done in vprightnesse. This exception is taken against *A-maziabs* good actions. It is said, *He did that which was right in the sight of the Lord*, but hee did it not in vprightnesse, *he did it not with a perfect heart.*

Thirdly, the best actions without vprightnesse, doe not onely lose their goodnesse; but in Gods account are held to bee *abominable euils*. Such were the *1 Prayers and Sacrifices* of the hypocriticall Iewes. For God holdeth such actions, and such seruices, to be meere *m flatterie*, *lying*, and *mocking him to his face.*

Now, because there is none so readie to presume and say, he is vpright, as is the hypocrite. So *Ephraim*; *In all my labours they shall find no iniquitie in mee: that were sinne.* And, because there are none so readie to doubt, whether they be vpright,

as

as are the tender-hearted and sincere. So it was with *David*, when he prayed to haue a right spirit renewed in him. It will be needfull and vsfull that I shew you, what vprightnesse is, and by what infallible markes you may know whether you be vpright or no.

Christian vprightnesse (for of that I meane) is a *sauiing grace* of the holy Ghost wrought in the heart of a man, rightly informed in the knowledge of God in Christ, whereby his heart standeth so intirely and sincerely right to Godward, that in the true disposition, bent, and firme determination of his will, he would, in euery facultie and power of soule and bodie, approoue himselfe to be such a one, as God would haue him to bee, and would doe whatsoeuer God would haue him to doe, and all as God would haue him, and that, for and vnto God.

The Author of this vprightnesse

Ch. 11. 6. 1
Psal. 51. 10.

*A description
of Christian
vpright-
nesse.*

Rel 9.

Gb. 11. 9. 1 nesse is Gods sanctifying Spirit. ⁸⁸

The *common nature* of it, where it agreeth with other graces, is, it is a *saning grace*; It is *peculiar* to them that shall bee *saned*: for onely they are indued with it; but it is *common* to all, and to each of that sort, who are effectually called.

The *proper seate* of this grace is the *will*.

The *ground or spring* in man, from whence, through the *spe- ciall grace* of the holy Ghost, it riseth, is *sound knowledge of God and of his will*, touching those things which the will should choose, and refuse; and from *faith in Christ Iesus*, the conduit pipe through which every be- leeu-er doth, of his *salnesse* of *vprightnesse*, receiue this grace to be *vpright*. Hereby Christi- an *vprightnesse* differeth from that *vprightnesse*, which may be in a *meere naturall, supersti- tious, and mis-beleeuing man*,
yea,

yea, in an heathen Idolater; for
euen such may bee vnfained in
their actions in their kind, both
in actions ciuill and superstiti-
ous, doing that which they doe,
in their ignorance and blindnes,
without dissimulation either
with God, or man. This Saint
Paul did before his conuersion,
hee did *as hee thought hee ought*
to doe.

Ch. II. 5.

Acts 26. 9.

The forme, and proper nature
of vprightnes, is the good inclina-
tion, disposition, and firme intention
of the will to a full conformitie
with Gods will, and that, not in
some faculties and powers of
man, or in some of his actions,
but, vniuersally for subiect and
object, he would bee entire and
sincere in all his parts, and in all
things; hee would bee, and do,
as God would haue him to bee
and doe, making Gods will re-
uealed in his Word & Works,
to be his will, and Gods knowne
ends to be his ends.

This

Ch. 11. §. 1

ke 20.

I

Three acts
inseparable
from vprightnesse.

* A&S. 11.

23.

Psal. 119.

47, 106.

2

Heb. 13. 18.

Psal. 119. 40.

3

This holy vprightnes expresseth it selfe in three actions: two inward, the other both inward and outward.

First, it sheweth it selfe in a **well-grounded and unfained purpose and resolution* to cleaue to the Lord, and to make Gods will to be his will. This is an act of the will guided and concluded from sound iudgement.

The second act is an *unfained desire and longing of the heart to attaine that his good purpose and resolution, willing or desiring in all things to liue honestly*, and to liue worthy the Lord in all well-pleasing; *longing* (with Danid) *after Gods precepts*. This is an act of the affection of desire, a *motion of the will*, drawing and thrusting a man forward, giuing him no rest, vntill hee haue obtained (at least in some good measure) his said purpose.

Thirdly, vprightnesse sheweth it selfe in a *true indeauour* and

in holy securitie and peace.

237

and exercise (according to the strength and measure of grace received) to bee, and to doe according to the former resolutions and desires. Such was the Apostles indeauour to haue alwaies a conscience void of offence towards God and towards men. This indeauour is an act of the whole man. All and euerie active power of soule and body, as there shalbe vse of them, are imployed in vnfained indeauour.

Now touching *indeauour*, know, there bee many thinke they *indeauour* sufficiently, when they doe not: others that they doe not, when yet they do. The first, if they, to the flugards longing and wishing, doe ioyne an outward conformitie to the meanes of being made good, as to heare the Word, pray now and then, and receiue the Sacraments; and if they do somethings which may be done
with

Ch. II. 5. 1

Act 24. 16.

*Some thinke
they eade-
uour, which
doe not.*

Ch. 11. 9. 1

*What it is
to endeavour.
1 Act. 24. 16.*

with little labour and difficultie; and if to these they adde some slight and ouert assaies to abstaine from sinne, and to doe well, they thinke they indeauor much: whereas, if they doe no more, all is to little purpose. For to indeauour, is to *exercise* the head with studie how, and the heart with will and desire, and the hand and tongue, and the whole outward man to doe their vtmost, putting to their whole strength, their whole wit, their whole skill, and their whole will to subdue sinne, and to be strengthened in grace, and to be edified, and built vp more and more; mouing euery stone, remouing or breaking thorow euery let, shunning all occasions of euill, or whatsoeuer may strengthen sinne, seeking after and embracing all opportunities and meanes to be strengthened in the inward man. If one meanes will not bee sufficient,
if

if there bee others to bee vsed, they will find out and vse them also; If they cannot attaine their good purposes at once, they will trie againe, and againe. They who indeauour indeede, they doe not onely *seeke* to obtaine their ends, but they *strine* in seeking. As hard Students, as good *Warriours*, and *Wrestlers*, and as those who *runne in a race* doe, so that they may obtaine that which they studie, fight, wrastle, and runne for. It is not a bare wishing and woulding for a fit, or an ordinary seeking, but an earnest * *strining to enter in at the streight gate*, that giueth admittance into the *way of holines*, and into the *kingdome of heauen*. It is a studying and exercising a mans selfe as in a matter of life and death; and as a wise man would doe for a kingdome, where there is possibilitie, and hope of obtaining it.

Others, who indeed indeauour
to

Ch. II. 5. 1

*1. Cor. 9. 24
25, 26, 27.*

2 Luk. 14. 24.

Ch. 11. 9. 1
*Some thinke
 they indea-
 uour not,
 when yet
 they doe.*

*What is
 true indea-
 uour.*

to keepe a good conscience to-ward God and man, yet, because they cannot bring into *act* alwaies that which they labour for, or because they see ouersights, neglects, or some faintings in their indeauours, they thinke that they indeauour to no purpose. Whereas, if they doe what they can, according to the strength of Grace received, or according to the condition or state wherein they are, which is sometimes better, sometimes worse; If they see their failings in their indeauours, and bewaile them, and doe aske pardon, resolving by Gods grace to strue to doe better; this is true indeauour, this is that which God for *Christs sake* doth accept of. For sith that *indeuour* is a part of our holinesse, you must not thinke that it will be *perfect* in this life; if it bee *true*, you must thanke God, for he will accept of that.

A mans *indeauour* may bee as true, and as much, when yet hee cannot performe what he *indeuours* to do, as it is at some other times, when with the *indeuour* hee hath also *abilitie to performe*. As you may see in naturall *indeuours*. The same man being well and in health, if he fall and breake not his armes or legges, he doth both *indeuour* to get vp, and doth readily get vp; but if he be weake, or if falling breaketh his armes and legges; he also hath a wil and desire to rise, and as- sayeth to help himself with one hād, but it wil not do; he tryeth with the other, that also will not do it; he in that case is faine to lye vntil he see helpe coming: then he will call, and increase helpe, and when one giueth him the hand, though he cannot rise of himselfe, yet he will lift vp himself, as wel as he can, and will hang as light vpon

L him

Ch. II. 9. 1

him that helpeth him as hee can possibly ; yea, say a stronger then he detaineth him, that hee cannot doe as hee would, or keepe him down, if he assoone as he can haue helpe, will aske it : Doth not this same man in his latter condition as truly endeavour, as hee did in his former ? So it is with a spirituall man in his spirituall endeouours. If he assay to doe what he can, and call to God for his helpe, and when he hath it, is glad, and willing to improue it, this is the true indeuour which giueth prooffe of *vprightnesse*. In whom soeuer these three before mentioned acts doe concurre, that man is vp-right.

A twofold
vp-rightnes.

There is a twofold vp-rightnesse ; the one of the *heart and person*, the other of the *action* : I haue described the vp-rightnesse of the person. Then an action is vp-right, when a man doth not dissemble, but doth
meane

meane as hee saith, and as the outside of the action doth import, intending as much as is pretended, whether it bee in actions toward *God*, or man. The first is, when the heart of man agreeth with, and, in the intention thereof, is according to the will of *God*. The second is, when the outward act agreeth with, and is according to the heart of him that doth it.

That you may rightly iudge whether you be vpright or no; First, take certaine rules for direction, to rectifie your iudgement. Then obserue the markes of vprightnesse.

First, *vprightnesse* being part of *Sanctification*, is not fully perfect in any man in this life; but is mixt with much *hypocrisie* conflicting one against the other. It hath its degrees, sometimes more, sometimes lesse; in some things more, in some things lesse, according as either part

Rules to direct how to iudge of vprightnesse.

Ch. 11. §. 1

preuaileth in the opposition, and according as a man groweth or decayeth in other principall and fundamentall graces.

2. Secondly, a man is not to be called an upright man, or an hypocrite, because of some few actions wherein he may shew uprightnesse, or hypocrisie. For an hypocrite may doe some upright actions, in which hee doth not dissemble; though hee cannot be said to doe them in uprightnesse, as *Iehu* and many others haue done; for *Iehu* destroyed the house of *Ahab*, and the priests of *Baal* with all his heart. And the best man may doe some hypocriticall and guilefull actions, as (in the matter of *Uriah*) *David* did. It is not the hauing of hypocrisie that denominateth an hypocrite, but the reigning of it, which is, when it is not seene, confessed, bewailed, and opposed. A man should iudge

2. King, 10.

1 King 15.5

iudge of his vprightnesse, rather by his will, bent, and inclination of his soule, and good desires, and true indenuours to well-doing in the whole courie of his life, then by this or that particular act, or by his power to doe. *David* was thus esteemed a man according to Gods owne heart, no otherwile; rather by the goodnesse of his generall course of his life, &c. then by particular actions: for in many things hee offended God, and polluted his soule, and blemished his reputation.

Thirdly, albeit vprightnesse is to bee iudged by the vpright standing of the heart to Godward, yet wheresoener vprightnesse is, it will shew it selfe in mens actions in the course of their lines; onely obserue this, that in iudging your actions, you must not iudge them so much by the muchnesse, and greatnesse of the quantitie, as by the sound-

Ch. II. §. 2

2. Cor. 8. 12.

* Mark. 14. 8

nesse, ripenesse and goodnesse of the qualitie, If it bee good in truth, and somewhat according to the measure of grace receiued, God accepteth it in Christ. She hath done *what shee could*, saith our Saviour. A little sound and true fruit, though weake in comparison, is farre better then many blades and blossomes, yea, then plentie of grapes, if they bee wilde and sowre.

Sect.

Sect. 2.

Of the workes of vprightnesse.

THat you may conceiue more distinctly, and may better remember the *signes of vprightnesse*, I reduce them to these heads. They are taken
1. from *uniuersalitie* of respect to all Gods will. 2. From *specialitie and prioritie* of respect to such things as God requireth *specially*. 3. From a will and desire to please God in one place *as well as another*; in secret as well as openly. 4. From a *constancie* of will to please God at one time, *as well as another*. 5. From the true *causes efficient and finall*. 6. From the *effects that follow well-doing*. 7. From the *effects that follow euill doing*. 8. From the *conflict* which shall be found betweene *vprightnesse and hypocrisie*.

Signes of vprightnes, and whence they are taken.

First, the *vpright man is uniuersall*
L 4

Psal. 119. 6.

*Ch. 11. §. 2**Psal. 119.**33. 34.**k Ioh. 3. 21.**a Mat. 13. 15**2. Pet. 3.*

versall in his respect to the whole will of God:

I. In an vnfained desire and indeauour to *know* what manner of man he ought to be, and what he ought to doe. *He would know and beleene any one part of Gods will, so far as it may concerne himselfe, as well as another; Threats, as well as promises, Commandements as well as either; and that not som, but all the threats, all the promises, and all the Commandements* ^k *Comming to the light readily, that his deedes may be made manifest.*

He is willing to *know and beleene*, what he should doe, as well as what he should *haue and hope for*. But the *hypocrite* not so. He winketh with his eyes, and is a *willingly ignorant* of that sinne which he would not leaue, and of that duty which hee would not doe, and of that Iudgement which he would not feele. Hee is willing to know the promises of

of the Gospell, but willingly ignorant of the precepts of the Gospell, and of the conditions annexed to the promises.

Ch. II. 9. 2

2. *His uniuersall respect to Gods will,* is not only to know, but to doe, and to submit vnto it in all things, willing to leaue and shun euery sinne; willing to doe euery thing which hee knoweth to bee his dutie; willing to beare patiently, thankfully, and fruitfully, euery correction where-with the Lord doth exercise him. Hee disliketh sinne in all. He loueth grace and goodnes in all. He would keep a good conscience in *all* acts of religion towards God; & in *all* acts of righteousness and sobriety towards and amongst men. Hee would forbear not onely those sinnes to which his nature is not so much inclined, or to which his condition of life affoordeth not so many temptations: but those to which his nature and condi-

Act. 24. 16.

Ch. 11. 9. 2

Psal. 18. 23.

Dan. 3. 18.

Act. 4. 19.

Dan. 6. 10.

tion of life doth most carry him, he will crosse himself in his dearest lust, namely, his darling and beloued sinnes; his * *owne sinne*, as *David* calleth it. Neither doth hee indeauour to abstaine from those vices which may bring losse, and are out of credit, which some men punish, and all men crie shame on: but such as, through the iniquitie of the times, are in countenance with the greatest, and practised by most; the forbearance whereof may threaten, and procure danger and discredit; the doing wherof may promise & performe much worldly gaine and honour. Moreouer, the vpright man doth not only strue to do those holy & vertuous actions which are in credit, and for his aduantage in the world; but those also which may expose him to disgrace and ¹ *losse euen of his life* and liuelihood. Hee would abstaine as well from *lesse euils*, euen

even^m from appearance of evils, as from grosse finnes: And would so doe the greater things of the Law, as not to leaue the other undone. But the^a hypocrite not so, there is some sinne hee will not leaue, some duty he will not do, &c. Follow the opposition.

2. Secondly, an *upright man* is knowne by this. Where God hath laid a speciall charge, there he will haue a first and speciall respect to it. As toⁿ seeke the kingdom of God and his righteousness that^o one thing necessary: and to shew a^p specialty of loue to the household of faith. To be first and most at home, reforming himself and his, ^apulling out the beame out of his owne eye. To be most zealous for matter of substance in religion, and lesse in matter of ceremony and circumstance. Lastly, his chiefe care wilbe to apply himself to a^r conscionable discharge of the duties of his particular calling; knowing that a man hath no more

Ch. 11. 9. 2

1. Thes. 5.

22.

Mat. 23. 29.

Mark. 6. 20

Mat. 6. 33.

Luk. 10.

42.

Gal. 6. 10.

Psal. 16. 2.

Mat. 7. 5.

Mat. 23. 23.

Luk 3. 10.

to 14

1. Thes. 4. 11

Ch. 11. 9. 2

Mat. 7. 3.

4. 5.

1. Tim. 5. 13

2. Thes. 3. 11

Mat. 6. 3.

&c.

Act. 24. 16

more conscience nor goodnesse in truth, then he hath will and desire to shew it in the works of the particular condition of life in his place and calling. The *hypocrite* is contrary in all these.

Thirdly, *the upright man* indouneeth to approue himselfe to God, as well in secret, as openly; as well in the *inward man*, as in the outward; as well in *thought*, as in word and deed. But it is quite otherwise with the *hypocrite*, if he may seeme good to men, it is all he careth for.

Fourthly, *the upright man* is constant; his wil is that he might *alwaies* please God. He doth as well bethinke himselfe how to doe well in prosperity, as in aduersity, and euen then studieth how to bee able to hold out before God, if his state shuld alter. I do not meane such a constancie as admitteth of no intermissions, or stoppages in the manifest and open course of his life.

A constant running *spring* may betweene two hills bee stayed in his course for a time, by damming it vp; yet the *Spring* will approue it selfe to runne constantly; for it will bee still thrusting to get thorow, or to get vnder; or, if it can doe none of these, it will raise it selfe in time (according to its strength) and get ouer all lets, and will beare downe all before it, and wil run with a more full streame afterwards, by as much as it was before interrupted; *so is it with an vpright man*. But the hypocrite is but by fits and starts; as hee *calleth not on God at all times*, so it is with all other *his goodnesse*, it is but as the *orne* in stony ground, and amongst thornes, and as a morning dew, *it endureth but for a season*.

Fifthly, an vpright man is knowne by the causes from which all his good actions spring, and to which they tend, for

Ch. 11. 5. 2

^c Iob. 27. 10

^a Mat. 13. 21.
22.

Hos. 6. 4.

Ch. I I. §. 2

for these two, the efficient, and the end, denominate the action.

1. That which causeth the *up-right man* to endeavour to keep a good conscience alway, is an *inward principle & power of grace*, causing him *through faith in Christ*, in and from whom, as from the root of all grace he bringeth forth fruit; and from *love* and *fear of God*, and from *conscience of the cōmandement* to doe the will of God. Not only feare of wrath, and hope of reward causeth him to abstaine from euill, & do good; but chiefly loue of God, and conscience of duty.

Now, if you would know when you obey out of conscience of the Commandement, and from loue of Christ; consider, 1. whether your heart and mind stand ready prest to *obey euery of Gods commandements* which you know, as well as any, and that because *the same God* which hath giuen *one*, hath giuen

9 Ioh. 15.

2, 5.

1 I. Cor. 9.

16, 17, 18.

2. Cor. 5. 14

1 Gen. 42.

18.

2. Cor. 2.

17.

*When a man
obeyeth of
conscience
and loue to
Christ.*

8 Iam. 2. 11.

giuen *all*. If yea, then you obey out of conscience. 2. Consider what you do, or would do, when *Christ*, and his *true Religion*, and his *Commandements go alone*, and are seuered from all outward credit, pleasure and profit. Doe you? or will you then cleaue to *Christ*, and to the Commandement? Then loue of Christ, feare of God, and conscience of the commandement was, and is the true cause of your wel-doing; especially, if you will and indeuour all this, when that all these are by the world cloathed with peril and contempt. 3. Consider *whether you can go on in the strict course of godlines alone*, or whether you resolve to do it though you shal haue no company, but all or most go in the way of sin, and withal perswade therunto. When you will walk with God *alone with other company*, this sheweth that your walking with God is for his sake. So walked

Noah,

Ch. 11. 9. 2

Ch. I I §. 2

h Gen. 7. 1.

i 1. Ki. 19. 14.

What is the
cause of hy-
pocrites well-
doing.

1 I. King. 21

27.

m 2. King. 10

16.

h Noah, & i Eliab; as he thought

But the cause of an hypocrites
well doing is, onely goodnesse of
nature, or good education, or
meere ciuility, or some common
gifts of the spirit, also self-loue,
flauish feare onely, or the like.

See this in i *Ahab's* repentance, in
m *Iehu's* zeale, & *Ioash's* good-
nes. *Ahab's* humiliation was on-
ly from a flauish feare of punish-
ment. The zeale of *Iehu* was on-
ly from earthly ioy, and carnall po-
licie: for had it been in zeale for
God, he would as well haue put
down the *Calues* at *Dan* and *Be-
thel*, as to slay the priests of *Baal*.
And the goodnes of *Ioash*, it was
chiefly for *Iehoiada's* sake whom
hee reuerenced, and to whom
he held himselfe beholding for
his kingdom, & not for Gods sake.
For the Scripture saith, that af-
ter *Iehoiada's* death, his Princes
sollicited him, and hee yeelded
and fell to Idolatry, and added
this also, hee commanded Ze-

chariah

chariah the High Priest, Iehoiada's sonne to bee slaine, because hee in the name of the Lord reprooued him for his sinne.

Ch. 11:9.2

2. Chr. 24.6

17, 18, 20, 21.

Secondly, *the upright mans actions*, as they come from a good beginning, so they are directed to a good end; hee propoundeth the pleasing of God, & the glory of his name, as the direct chiefe and vtmost end; not as if a man might not haue respect to himselfe, and his neighbour also, propounding to himselfe his owne, and his neighbours good, as one end of his actions sometimes: but these must not be propounded either onely, or chiefly, or as the farthest and vtmost marke, but onely as they are subordinate to those chiefe ends, and doe lie directly in the way to procure Gods glory. For so farre forth as a mans health, and welfare both of body and soule, lyeth directly to glorifie God; hee may in that respect aime

1. Cor. 10.31

Re 21.

*Ch. 11. 9. 2**Ioh. 17. 1.*

aimed at them in his actions. Our Saviour Christ in an inferior and secondary respect, aimed at his owne glory, and at the salvation of man in the worke of mans redemption. *When he said, Glorifieth by Sonne, and prayed that his Church might bee glorified;* here he had respect *unto himself and unto man;* But when he said, *that thy Sonne may glorifie thee;* here he made Gods glory his utmost end, and the onely marke *which for it selfe he aimed at.*

The *upright* mans aime at his owne, and at his neighbours good, is not for themselves, as if his desire ended, and were terminated there; but in reference to God the chiefe Good, & the highest end of all things.

Indeed such is Gods wisdom and goodnesse, that hee hath set before man *euill and good;* Euill and danger, that followeth vpon displeasing and dis-honouring him by sin,
that

(Ch. 11. 5. 2)

that hee might feare and auoide sinne ; Good and recompence of reward, that followeth vpon faith and indeuour to obey, that he might hope and bee better induced to belecue and obey. This God did, knowing that man hath need of all reasonable helps to affright him on to good. Now, God hauing set these before man, man may and ought for these good purposes to set them before himselfe. Yet the vpright man standeth so *fraight*, and *onely to God*, that (so farre as he knoweth his owne heart) hee is thus resolved, that if there were no feare of punishment, nor hope of reward ; if there were neither *Heauen* or *Hell*, hee would indeuour to please and glorifie God, euen out of that dutie he oweth to him, and out of that high and awfull estimation which hee hath of Gods *Soueraignty*, and from that entire loue

Ch. 11. 5. 2

loue which hee beareth vnto him. He that ordinarily in doing of common & earthly busines, (though they concerne his owne good) hath a will to doe them with an heauenly mind, and to an heauenly end principally, certainly he standeth well and vprightly resolved, albeit in temptations and feares he doth not alwaies feele the said resolution.

Mat. 6. 2, 5,
16.

But the hypocrite not so; hee *onely or chiefly aimeth at himselfe*, and in his aime serueth himselfe in all that he doth. If he looke to Gods will and glory, as sometimes he wil pretend, he maketh that but the *by*, and not the *maine*: hee seeketh Gods will and glory not for it selfe, but for himselfe; not for Gods sake, but for his *owne*. Thus did *Iehu*.

2. King. 10.
16.

Sixtly, An vpright man may know he is vpright, by the effects that follow vpon his well-doing?

First,

First, his chiefe inquiry is, *(b. 11. 9. 2*
and he doth obserue, what good *2 Phil. 1. 12,*
commeth by it, & what glory God *20.*
hath had or may haue; rather the
what earthly credit & benefit he
hath gotten to himselfe. Or if this
latter thrust in it selfe before the
other (as it will oft-times in the
best) he is greatly displeased
with himselfe for it. The hypo-
crite not so; al that he harkeneth
after, and is pleased with, after
he hath done a good deed, is
what applause it hath amongst
men, &c.

Secondly, When an upright
man hath done a praise-worthy
action, he is not puffed vp with
pride, & high conceit of his own
worth, glorying in himself; but
he is humbly thankfull vnto God.
Thankful, that God hath enabled
him to doe any thing with
which he will be well pleased, &
accept as wel done. Humble and
low in his eyes, because of the
manifold failings in that good
worke,

Ch. 11. 5. 2

1. Chro. 29.

13, 14.

Luk. 18. 11.

Phil. 3. 13,

14, 15.

worke, & because he hath done it no better; & because whatsoever good he did, it was by the grace and power of God, not by any power of his owne. This *David* shewed his *uprightnesse* in that solemne thansgiuing, when he said, *But who am I, and what is my people, that we should be able to offer so willingly after this sort, &c?* But it is otherwise with the *Hypocrite*: For either he ascribeth all the glory of his good worke to himselfe; or if he seeme to be thankfull, it is with a *proudthankfulnessse*, like that of the *proud Pharise*, accompanied with disdain of others, which in his opinion doe not so well as himselfe.

Thirdly, *the upright man* having begun to do well, doth not set downe his rest there; but *striveth to doe more, and to be better*: he with the *Apostle* forgetteth what is behind, looking to that which is before, not thinking that

that yet he hath attained to that he should doe. *So many as are indeed perfect and vpright, do thus.* But the *hypocrite*, if hee haue some flash of common illumination, and some little taste of those things that concerne the kingdome of heauen, and hath attained to a forme of godlinesse, he thinketh that hee hath enough, and needeth nothing. So did Laodicea.

(b. 11. 5. 2)

Reu. 3. 17.

Seuenthly, the *vpright* man, and the *hypocrite* are differenced by their different affections and carriages, after that they are fallen into sin. For in many things we sin all. As the *vpright* man did not commit his sinne with that full consent of will, and with that dexterity, which the *hypocrite* may do, and oft doth; but alwayes with some relucation and opposition of will (though not alwaies felt and obserued) in so much that hee can say, *It was not he, but sin that dwelt*

Iam. 3. 2.

Rom. 7. 15,
17.

Ch. 11. §. 2

b Iob 31. 33

c Iob 40. 3, 4

Iob 42. 3, 6.

2. Sam. 16.

10, 11, 12.

1. Sam. 25.

32, 33.

dwelt in him: so after hee is fallen into sinne, when hee hath meanes to make his sin knowne to him, ^c hee doth not hide excuse, or defend his sin; or if he doe, it is but seldome in comparison, & but faintly, & not long, his ^c conscience smiting him when he doth it, or quickly after it.

An *upright man* will not be much or long angry with any, that shall admonish him of his sin, yea though an enemy shall by malicious railing call his sinne to remembrance, as *Shimei* did to *Dauid*; even therein he can see *God*, and can for the most part abstaine from reuenge, & will worke his heart to godly sorrow for his sinne. But if any like *Abigail* shall, in wisdom and loue, admonish him, he blesteth *God* that sent him, or her, he blesteth and maketh good vse of the admonition, and doth blese the admonisher, & doth take it for a speciall kinnesse.

kindnesse. Thus *David*, a man according to Gods owne heart, as he bewrayed humane frailtie in his many and great falls; so hee gave cleere prooffe of his uprightnesse, sooner, or later, by his behauiour after his falls: Hee could say, and his repentance did proue it, that though, to his grieve and shame, sometimes hee departed from God; yet hee did not wickedly depart from God. Though, vpright men be transgressors, yet they are * not wicked Transgressors; there is great difference betweene these two. And though there be euill in their actions, yea in some of them filthinesse and grosse iniquity, yet in their filthines is not lewdnesse, as God complaines of *Iudah*, that is, they are not obstinate and rebellious, standing out against the meanes of purging, and reclaiming them. For when God doth purge them by the rod of

M

his

Ps. 18. 21.

* Ps. 59. 3.

Iob 42. 6.

his mouth or hand in admonition, and correction, they are willing to reforme whatsoeuer is discouered to be amisse.

Psal. 36. 2,
3, 4.

Moreouer, although the vpright man may bee oft drawne into a way that is not good, and often through his weakenesse and heedlesnes, like the sheepe, may fall into a state that is not good; yet *he doth not set himselfe in a way that is not good*; nor yet like the swine, delighteth to wallow, and lie in it. When an vpright man is fallen, and is recouered out of his spirituall swoone, when he is well come to himselfe, hee is like a man sensible of his bones broken or out of ioynt; hee is not well, nor at quiet, nor his own man, vntill he haue confessed his sinne, repented of it, asked pardon and grace, and made his peace with God; euen, vntill hee bee well set and in ioynt againe. An *vpright man* is likewise

wise like the *needle of the Sundyall*, or of the *Marriners Com-passe*, which may by violent motion, and ioggling, sometimes swarue to the *West*, sometimes to the *East*; but standing steady no way but toward the *North*; and if it be truely touched with a true *Loade-stone*, hath no rest but in that *one North point*; so an vpright man may, through boistrous temptations, & strong allurements, oft times looke toward the pleasure, gaine, and glory of this present World: but because he is *truely touched with the sanctifying Spirit of God*, he still hangeth; and inclineth to *God-ward*; and hath no quiet, vntill hee *standeth steady towards Heauen*. But it is not so with the *Hypocrite*: Hee is in each particular directly contrary. I leaue the full and particular application thereof to your selfe to enlarge; for ha-ving much to write, I abbrevi-

are as much as I may, and not be obscure, and too defectiue.

Gal. 5. 17.

Ps. 51. 10.

Eighthly, you shall finde the most euident marke of vp-rightnesse from your sense of Hypocrisie in you, and from your *conflict* with it: *The vp-right man is sensible of a great deale of Hypocrisie, and guile in his heart?* Yea, so much, that oftentimes he doth make a question whether hee haue any vp-rightnesse; and, vntill hee haue brought himselfe to due tryall by the balance of the *Sanctuary* (the *Word and Gospell of Christ*) hee doth feare hee is an Hypocrite. But there is nothing which hee would oppose more, nothing which hee complaineth of, or prayeth to God more against, then this Hypocrisie, nor is there any thing that hee longeth after, laboureth and prayeth for more, then that he might *loue and serue the Lord in sincerity*: This was the *Apostles*

Apostles chiefe care, that hee might approue himselfe to bee vpright. All this plainly sheweth, that this man would bee vpright; which thing to will, is to be vpright. The Hypocrite contrariwise, hee neglecteth to obserue his guile, and hollow-heartednesse in the things he doth; or if hee cannot but see it, hee is not much troubled at it; but suffereth it to raigne in him: And as hee boasteth of his good actions, so likewise of his good heart, and good meaning in all that he doth (except when his lewdnesse, and Hypocrisie is discovered to his face) flattering himselfe in his owne waies, till his iniquity is found to bee hatefull.

Before I leaue this, I will answer a question or two, concerning iudging of *vprightnesse* by these marks.

First, whether an vpright

M 3

man

I Cor. 9.
26, 27.

Psal. 36. 2.

Questiōs
touching
iudging
of vprightnes
by these
marks.

Quest.

man may at all times discerne his vprightnesse by these or any other markes?

In what
cases vp-
rightnes
is hardly
discerned.

Ordinarily, if he will impartially compare himself with these evidences, *he may*. But at *sometimes* it so happeneth that *hee cannot*; namely, in the case of *spirituall desertions*, when *God*, for his neglect of keeping his peace with him, is hid from him for a time, and when in his displeasure he looketh angrily, and writeth bitter things against him. Likewise, when he is in some violent and preualent temptation, and thereby cast into a kinde of Spirituall swoone, and in such like cases. But a man must not iudge himselfe to bee dead, because when he is asleepe or in a swoone, he hath no feeling, or sense of life.

Quest.

Whether is it necessary, that a man should finde all these markes of vprightnesse in him, if he be vpright?

No.

Ans.

No. Albeit, if hee were in case to iudge himselfe, and trie himselfe throughly, hee might finde them all in him, yet if hee finde most, or but some of these, hee should stay himselfe vpon those, vntill hee finde the rest. Take heede that you doe not as many hearers, and many Readers do, when they heare & see many signes giuen of this, or any other needfull grace; If they cannot approue themselves by all, they will make a question whether they haue the grace or no. One may giue you twentie signes of naturall life, as Seeing, Hearing, Talking, Breathing, &c. What though you cannot proue your life by al? yet if you know you feele, or breath, or moue, you know you are aliue by any one of these.

A caution
iniudging
of any
grace by
many
markes.

What is to bee done when you cannot now finde that you are vpright, whereas heretofore sometimes you did hope that you were?

Quest.

M 4 Doe

Answ.

Do not presently conclude you are an hypocrite; but looke backe unto former proofes of vprightnesse. And though you haue for the present, lost your euidence and assurance of Heauen, yet giue not ouer your possession and your hope. A man that hath once had possession of house and lands, if his state be questioned, will seeke out his euidence; and, suppose that hee hath laid aside, or lost his euidence thereof; yet he is not such a foole as to giue ouer his possession or his right: but will seeke till hee finde his euidences, or if he cannot finde them, will search the Records, and get them forth thence. So must you in this case, you must seeke for your euidence againe. And intreate your Lord that he will please to giue you a new Copie out of his Courtroule in Heauen, wherein both your name, and vprightnesse is written. Howsoever,

uer,* *cleane fast to God and to his promises.* Resolue not to dare to sinne wittingly, nor yet to giue ouer your indeauour to walke in his wayes; and you shall not bee long, before you shall know that you bee vp-right: or if you attaine not to this, yet bee sure *the Lord will know you to bee his*, though you doe not so certainly know that he is yours. But of this more, when I shall speake of *peace of Conscience.*

But in trying *my vprightnes* I finde many of the signes of *Hypocrisie* in me. I doe not find my selfe to bee so vniuersall in my respect to all Gods commandements as I should; I doe not hate all sinnes alike; I finde my selfe inclined to some sinne more then other, and I am readier to neglect some duty then other; I cannot so thoroughly seeke Gods' Kingdome as I should; I am readier to finde

M 5

fault

* Act. 11.

23.

* Iob 13.

15, 16.

2 Tim. 2.

19.

Reply.

fault with others than to amend my owne, &c. I finde that I am not so constant as I ought to be in good duties, and I haue too much respect to my selfe in all that I do, and too little to Gods glory : In reading all the notes of Hypocrisie except the last, I finde hypocrisie, nay much hypocrisie to bee in mee ; Must I not therefore iudge my selfe to bee an hypocrite ?

Answ.

No, for truth of vprightnesse may bee in the same person, in whom there is sense of much hypocrisie ; Nay this, to feele hypocrisie with dislike ; argueth truth of vprightnes. Indeed if you felt not thus much, you might feare you were not vpright. All that you haue said (if it bee true) onely proueth that you haue hypocrisie remaining in you, & that you feele it. You must remember that I told you, that not the *hauing* but the *raigning* of hypocrisie maketh an
an

an hypocrite. Besides, a man may haue an *vninersall* respect to all Gods Commandements, and yet *not an equall* respect to all : If you see and bewaile your sinne and fight against your hypocrisie when you feele it, assure your selfe you are no Hypocrite.

What if a man finde indeed by these notes of hypocrisie, that it doth raigne in him ?

He must know that *hee is for the present hated of God, and in a damnable estate*, yet his state is *not desperate*. If the Hypocrite forsake his *hypocrisie* and become vpright, *hee shall not die* for his hypocrisie ; if this bee true of a sinners forsaking of all sinne, then, it is true of this in particular, of forsaking his hypocrisie ; but in the vprightnesse wherein he liueth, *hee shall line*. What *Christ* said to Hypocriticall and Luke-warme *Laodicea*, that I say to all such : they must bee *Zealous*, they must

Quest.

Answ.

Ezek. 18.
21. 22.

Reu. 3. 19.

must amend and bee *vpright* :
 Hypocrisie is as pardonable as
 any other sinne, to him that is
 penitent, and that beleeueth
 in *Christ Iesus*, *Isaiah* 1. 11.
 16. 18.

By this which I haue writ-
 ten, you may plainly see, (1)
 That you ought to be *vpright* ;
 (2) What it is to be *vpright* ;
 (3) Whether you be *vpright*
 or no. It concernes you there-
 fore to *hate* and auoid *hypocri-*
sie, and to *loue* and imbrace *sin-*
cerity. Which that you may do ;
 make vse of these motiues and
 meanes which follow in the
 next Sections.

SECT. 3.

*Touching disswasues from
 Hypocrisie, and motiues to Up-
 rightnesse.*

IF you would abandon hypo-
 crisie, consider the disswasues
 taken

taken from the evils and mischiefs that accompany it where it raigneth. And how troublesome and noisome it is, where it is, though it raigne not.

First, *Hypocrisie* taketh away all the goodnesse of the best actions. They are good onely in name, not indeed. The repentance and obedience of an hypocrite is none, *because it is fained*, his faith is no faith, *because it is not unfained*; his loue no loue, *because it is not from a pure hart without dissimulation*. Conceiue the like of all other the graces and good actions of an Hypocrite.

Secondly, *All the goodnesse and actions of an hypocrite, are together with himself wholly lost*. Such as Preaching, Hearing, Praying, Almesgiuing, Building of Hospitalls, Colledges, Bridges, &c.

Thirdly, *hypocrisie* (in whom it raignes) doth not onely take away

Diswa-
fues from
the evils
of hypo-
crisie :
where it
raigneth.

1 Tim. 1. 5

Luk. 13.

25.

Mat. 7. 22.

Mat. 25.

11. 12.

away all goodnesse from the best gifts and actions, and cause the losse of all reward from God, but it *poysoneth and turneth the best actions into most loathsome and abominable sinnes*: read *Isai. 66. 3*. Inso much that in those good works wherein the hypocrite seemeth *to make hast to heauen*, hee doth *runne post to hell*. For such allowed Hypocriticall holinesse is *a worse* then professed wickednesse; it is so odious in Gods eyes, and no- strels, that for it hee will plague those in whom it ruleth with his seuerest iudgements. For the hypocrisie of men professing the truth, doth bring *b the name, religion, and best seruices of God* into disgrace and contempt; and causeth the best actions & best men to bee suspected. For such as haue not spirituall wisdom to iudge rightly, doe stumble hereat, and forbear the said good actions, and exercises

a Reu. 3.
15.

b Rom. 2.
24.

cises of Religion, and the companie of those that bee religious, ignorantly iudging all of that religion to bee such. Besides, *Hypocrisie is high treason against God*; for it is a guil ding ouer, and setting the Kings stampe vpon base mettall. It is tempting and mocking of God to his face. A sinne so abominable, that his holy iustice cannot indure it.

Fourthly, Gods iudgements on such hypocrites are manifold. *For this cause God giueth them ouer to beleene lyes*, euen Popery, or any other damnable error or heresie. Hence it is that God giueth them ouer many times to fall from good in *seeming, to euill in profession; and thence, from euill to worse, euen vnto *finall Apostacie. And at last when God taketh away an Hypocrites soule, he is sure not onely to loose his Hope (which addeth much to his

~~for 23.~~

Psal. 78.
36.

Gods iust
iudgemēts
vpon hy-
pocrites.
* 2 Theff.
2. 10. 11.
Heb. 6.
5. 6.

* Luk. 8.
18.

* Heb. 10.
25. 26.

Iob 27. 8.

^b Mat. 24.
51.

^c Mat. 25.
41.
^d Isa. 33.
14.

Diswa-
sues ta-
ken from
the euils

his Hell) but to bee made to
feele that which hee would not
feare, being ranked with those
^b Sinners, which shall be puni-
shed with the greatest seueritie
in the eternall vengeance of Hell
fire. For after that an Hypo-
crite hath played the ciuill and
religious man for a while vpon
the Stage of this World; his last
Act, when his life is ended, is
to be in deede, and to act to the
life, the part of an incarnate and
tormented Diuell. Hee shall
haue his portion with the ^c Di-
uell and his Angels. ^d When feare
hath surprised the Hypocrites,
who shall dwell with denouring
fire? Who shall dwell with e-
uerlasting burking? Saith the
Prophet. Happie were it for
them if this warning might
fright them out of this their
sinne.

Consider likewise; that
Hypocrisie doth much harme,
euen there where it doth not
raigne,

raigne, and that more or lesse, according as it is more or lesse mortified.

For first, it *bringeth the soule into a generall consumption of grace, no sinne more.* Secondly, it *blindeth the minde, and insensibly hardeneth the heart, no sinne more.* Thirdly, it *maketh a man slight and onert in the best actions.* Fourthly, it *causeth fearefull declinations and falling backe.* Fifthly, it *deprives a man of peace of Conscience* in such sort, that a *spirituall Physitian* can hardly fasten any hope or comfort vpon him, on whose Conscience doth lie the guilt of Hypocrisie; yea hardly vpon him that doth but feare hee is guiltie: For hee putteth off all the remembrances of his good affections and actions, saying, all that I did, was but in Hypocrisie. Sixthly, and lastly; Besides that, it *bringeth many temporall Iudgements; it causeth*

of hypocrisie,
though it
doe not
raigne.

^e 2 Ioh. 8.
1 Cor. 3.
15.

causeth that a man^c loseth many of his good workes done in Hypocrisie, though through Gods mercie hee loose not himselfe, which not losing himselfe is, because hee is found in Christ, Christs spirit of vprightnesse raigning in him.

Motiuēs
to vp-
rightness.

Now to induce you to loue Vprightnesse, and to labour to be vpright ; *Consider the good which accompanieth vprightnes,* First, temporall and outward : but Secondly, and chiefly, that which is spirituall, eternall, and inward.

Motiuēs
from tem-
porall be-
nefits.

^a 1 Tim.
4. 8.
^b Psal. 91.
9. 10. 14.

Pf. 97. 11.

Vprightnesse hath the ^a *promises of this life* : It is a meanes to keepe off ^b *Iudgements*, or in due time to remoue them. *If affliction like a darke night ouerspread the vpright, for their correction and tryall for a time, yet light is sowne for them, and in due time will arise vnto them.* The vpright cannot want health, wealth, friends or any thing

thing that can bee^d good for them. Moreouer, this *vp-rightnesse* doth not onely provide well for a mans selfe, but if any thing can leaue a blessing, and a good portion to his^c Children and to his Childrens children, *Vp-rightnesse* will. The holy Ghost saith, the generation of the *vp-right* shall be blessed.

The spirituall blessings which belong to the *vp-right*, are manifold.

The *vp-right* man is Gods *fauourite*, euen his^{*} delight.

Hee is hereby^c assured of his *Saluation*. For although an *vp-right* man may fall into many grieuous sinnes, yet,^d *presumptuous sinnes* shall not raigne ouer him, hee shall bee kept from the great transgression, he shall neuer sinne the sinne vnto death; Yea, hee shall bee kept from the dominion of euerie sinne.

By *vp-rightnesse* a man is
strengthened

^d Psal. 34.
9, 10.

^c Pro. 20 7
Pf. 112 2.

Motives
to *vp-right-*
nes taken
from spi-
rituall be-
nefits,

^{*} Pro. 11.
20.

^c Psal. 15.
1. 2.

^d Pf. 19. 13

Iob. 19.

23. 25.

^d Ephes. 6.

14.

*strengthened in the inward man, it being ^d that Girdle that buck-
leth and holdeth together the
maine peeces of the compleate
armour: Nay, it is that which
giueth prooffe to euery piece of
that armour, it strengtheneth
the backe and loines; yea, the
very heart of him that is begirt
with it.*

^e Ier. 29.

13.

^f Mica 2.7

*Hee that is vpright, is sure to
haue his ^e prayers heard, and to
bee made able to profit by the
Word of God, and by all his ho-
ly Ordinances. ^f Doe not my
words (saith God) doe good
to him that walketh vpright-
ly?*

Chron. 30.

18. 19. 20.

^g 2 Cor. 8.

21.

*The vpright mans seruices to
God in prayer, hearing, recei-
uing Sacraments, &c. though
performed with much weak-
nesse and imperfections, shall
through Christ be accepted of
God. Nay, where there is not
power, ^g the will of an vpright
man is taken for the deede; and
where*

where there is power and deed both, euen there the vprightnesse and readinesse of the will is taken for *more then the deed*, according to that Commendation of them, who were said not onely to doe, *but to bee willing* a yeere agoe : For many doe good things, which yet doe them not with an vpright Will, and readie minde.

2 Cor 8.
10.

6 The *vpright Man* hath alwaies matter of boldnesse before men. Hee can make an *Apologie* and *Defence* for himselfe against the slanders of wicked men, and against the accusations of Sathan; who are readie vpon euerie slight occasion, to hit him in the teeth, and say, hee is an Hypocrite, and that all which hee doth, is but in Hypocrisie; but hee can giue all them the lie, that charge him with Diffimulation or Hypocrisie. Hee knoweth

Act. 23. 1.
Act. 24. 14
15, 16.

knoweth more of his hypocrisie then they can tell him ; hee findeth fault with it, and accuseth himselfe for it ; more then they can doe : yet this hee can say, hee alloweth it not, hee hateth it, and his heart is vpright towards God. Hee careth not though

*Iob 31.
35, 36.

**aduersaries write a book against him, Iob 19. 23. 24. 25.* Hee hath his defence ; if men will receiue it, they may ; if not, hee dareth to appeale to *Heauen*. For *his Record is on high* : Hee hath alwaies a ^k *witnesse both within him, and in Heauen* for him.

^kIob 16.
19.
2 Cor. 1.
12.

7 Vprightnesse is an excellent *Preuenter*, and *Curer* of despaire arising from accusations of *Conscience* ; euen of a wounded *Spirit*, of which *Salomon* saith : Who can beare it ? For either it *keepeth it off*, *Iob 27. 5. 6.* Or if it bee wounded, this Vprightnesse
in

in beleeuing, and in willing to reforme and obey, is a most Soueraigne meanes to cure and quiet it, or at least it will allay the extremity of it.

Not but that an vpright man may haue trouble of minde, and that in some extremity; but hee may thanke himselfe for it, because hee will not see and acknowledge that Vprightnesse which he hath, and doth not apply it, nor cherish it; which if he would doe, there is nothing would answer the accusations of his accusing Conscience, nor bring more feeling comfort to the soule sooner or better then this will.

8 The *Vpright man hath an Holy boldnesse with GOD.* When *Abimelech* could say, *In the integrity of my heart and innocencie of my hands I haue done this;* hee had boldnesse to expostulate and reason his case with God. An vpright man
in

Gen. 20. 5.

in his sicknesse, or in any other calamity; yea, at all times, when he needeth Gods helpe can bee bold to come before God notwithstanding his *Sin that hangeth so fast on*, that his originall sinne, and his many great actual transgressions. So did Hezekiah vpon his death bed (as hee thought) saying * Remember O Lord I beseech thee, how I haue walked before thee in truth, and with a perfect heart, and haue done good in thy sight. So did Nehemiah: saying, ^a Remember mee O my God concerning this, and spare mee according to the greatnesse of thy mercy. This Vprightnesse giueth boldnesse with God, but without all Presumption of merit, as you see in good Nehemiah.

* Isa. 38.3

^a Nehem.
13.22.

9 Lastly, Whatsoever the vpright mans beginning was, and whatsoever his changes haue bin in the times that haue gone ouer him, both in the outward and

and inward man in his progresse of Christianity; marke this, ^bhis end shall be peace, The last, and everlasting part which hee shall act indeed, and to the life, ^cis everlasting happinesse.

For, to contract all these motives into a short, but full Sum, *The Lord is a Sun and Shield. The Lord will giue grace and glory, No good thing wil he withhold from them that walke vprightly.*

SECT. 4.

Touching meanes to subdue Hypocrisie, and to nourish righteousnesse.

IT remaineth now that you should know by what means you may abate & subdue hypocrisie; and may get, keepe, & increase this grace of vprightnes.

First, you must, by a due and serious consideration of the disuasives from Hypocrisie, and motives to vprightnesse,

N

workes

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Sect. 4.

^b Ps. 37. 37

^c Pro. 28.

18.

Ps. 84. 11.

Meanes
against
hypocrisie
and for
vpright-
nesse.

*Chap. II**Sect. 4.*

worke your heart to a loathing and detestation of the one; and to an admiration, love, and hungry desire of the other. And withall by this meanes you must worke your heart to a resolution by the grace of G O D to bee vpright. This must first be wrought, for vntill a man stand thus affected, and resolved against Hypocrisie, and for vprightnesse, hee will take no paines to bee ridde of the one, nor yet to get the other.

Secondly, you must bee sensible of that Hypocrisie which yet is in you, and of the want of vprightnesse, though not altogether, yet in great part. For no man will bee at cost and paines too remooue that disease whereof he thinketh he is sufficiently cured, though indeed hee did iudge it to bee neuer so dangerous; nor yet for to obtaine that good of which hee thinketh that hee hath enough already,

already, though hee esteeme it neuer so excellent.

*Chap. II
Sect. 4.*

Hitherto both in the motiues & meanes, I haue indeauoured to gaine the *will to will* and resolve to be vpright, and to bee willing to vse all good meanes to bee vpright. Now those meanes that will effect it follow.

Thirdly, doe your best to roote out those vices that beget and nourish Hypocrisie. Then plant in their roome those graces which will breede and feed vprightnesse.

The chiefe vices are *Ignorance and unbeleefe, selfe-loue, pride,* and an *irresolued and unsetled heart*, vnstable and not firmly resolved what to choose, whereby it wauers and is *denided* betweene two obiects, *deniding the heart betweene* ⁿ *God, and something else*, either false gods, a mans selfe, or the world; whence it is, that the Scriptures

ⁿ Zeph.
1.5.

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Sect. 4.

• Iam. 4. 8.

The graces that
breede,
and nourish
vp
rightnes.

2 Cor. 8.
5. 10. 11.

P Hab. 2. 4.

call an hypocrite a man that hath *an heart and an heart*, one that is *double minded*.

The graces are, *a right knowledge of God and of his will, and faith in him; Selfe denyall, Humility, and lowly mindednesse; Stability, and onenes of heart, and that to God-ward.*

For, the more *cleare light* you can get into your *mind*, the more *truth* you shall haue in your *will*. And when you can so deny your selfe, that you can quite go out of your self, & first *giue your selfe to Christ, and vnto God*, then there will follow readinesse of minde, and heartinesse of will, to doe whatsoever may please God. Also the more *humility* you haue in your minde, the more *vprightnesse* you shall haue in your heart: For *while the soule is lifted vp, that mans heart is not vp-right in him*, saith the Spirit. Lastly, when your eye is *single*,
and

and your heart one, and vnde-
uided, you will not allow your
seife to be in part for God, and
in part for Mammon, in part for
God, and in part for your lusts,
whether of the flesh or of the
world, or of pride of life, you will
not giue your name and lips to
God, and reserue your heart for
the world, the flesh, or the Di-
uell; But by your will, God shall
be all, in all vnto you.

Fourthly, if you would be in
earnest and in truth against
sinne, and for goodnesse, you
must represent sinne to your
thoughts as the most hurtfull,
hatesfull, & most loathsome thing
in the world; and must re-
present the obeying and doing of
Gods will vnto your minds, as
the best, and most profitable,
most amiable, most sweete and
most excellent thing in the
world: that hereby, you
may affect your heart with a
through vexation, and loathing

N 3

of

Chap. 11

Sect. 4.

Mat. 6 22.

23. 24.

06:16.

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Sect. 4.

of sinne: and with an hearty loue and *delight in Gods Commandements*: If you doe thus, you cannot choose but shun sinne, and follow after that which is good, not in seeming onely, but indeed, and in truth with all your heart. For, a man is alwaies hearty, against what hee deadly hateth, and for what he dearely loueth.

Fiftly, if you would bee sincere, and doe all your actions for Gods glory, and for his sake, *you must*, by the light of Gods Word, and *Workes*, fully *informe and perswade your selfe of Gods Soueraigntie and absolute-nesse*, and that, becaule he is the *first* absolute and chiefe good, he must needs be the *last*, the absolute and chiefe end of all ends. For he, that is *Alpha*, must needs bee the *Omega*, of all things. Sith al things are of God, and sith hee made all things for himselfe; therefore you should
in

Reu. I. 8.

Rom. I. I.
36.

in all things you do be vpright,
intending ⁹ Gods glory as your
principall and vtmost end in all
things.

Sixtly, *Consider oft and se-
riously*, that how close and se-
cret focuer *Hypocrisie* may
lurke, yet it cannot bee hid from
the eyes of God ^r with whom you
haue to doe, and before whom
you walke; ^f who will bring eue-
ry secret thing to Iudgement.

Wherefore take continuall
notice, that you are in the eye
of God that ^r made your heart,
who requireth truth of heart,
who perfectly knoweth the
guile or truth of your heart. This
will much further your vpright-
nesse; for who can dare to dou-
ble and dissemble in the pre-
sence of his Lord, and Iudge,
who knoweth his hollownesse
and dissimulation better then
himselfe?

Seuenthly, *Vnite your selfe
more and more strongly vnto your*

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Sect. 4.

Reu. 4. 11.

⁹ 1 Cor.

10. 28. 31.

^r Heb. 4.

12. 13.

^f Ecclef.

12. 14.

^r Psal. 94.

9, 10, 11.

Psal. 51. 6.

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Philip. 3. 8.
9. 10. &c.

"Ioh. 1. 12
16.

Iſa 53. 9.

Ioh. 15. 5.

head Christ Iesus, by all good meanes. Goe so out of your selfe, that you may every day be more & more in him. Wherefore grow daily in faith and hope in him, Whence as by Conduit pipes you shall more and more partake of his fulnesse "eueng grace answerable to his grace in kind, though not in full measure, for though you are not capeable of the fulnesse of the vprightnes of Christ in whose mouth was found no guile; Yet you shall haue a measure of vprightnesse proportionable to your faith. For as the branch partaketh more of the vine, so it draweth more sappe and beareth more good fruite.

Eightly, *You must*, with an holy iealousie of the deceitfulnesse of your hearts, *examine your selfe often*; not onely of what you haue done, and now doe, but of the manner how, what moueth you, and why, as you may see before in the
markes

markes of vprightnesse. Lay your selfe oft to Gods will, the rule of vprightnesse, and finding your selfe faulty, studdie, and assay to amend, and be vpright, and that to the vtmost of your power. Exercise that measure of vprightnesse which you haue, and be more thankfull for the little you haue, then discouraged as many are, because they haue no more. If you finde your selfe vpright, be abundantly thankfull, and resolute to keepe and increase it by all meanes. Keepe your heart thus withall diligence; then, as all other graces, so this of vprightnesse will increase in the vsing.

Pro. 4.23.

Ninthly and lastly; vse the meanes of all meanes, the *Catholicon* for all graces, which is *Prayer*. Thinke not to gaine vprightnesse by the power of your owne might: but in the sense of your insufficiencie, repaire oft to God by prayer,

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Sect. 4.

Psal. 51.

10.

Psal. 119.

80.

euen to him who made your heart, in whose hands your heart is, who best knoweth the crooked windings and turnings of your heart, who onely can amend and set straight your heart: Who, because he delighteth in an vpright heart, and hath commanded you to seeke it in the humble vse of his meanes, will assuredly giue it. Thus *David*; *Renew O Lord a right spirit within me; And, Let my heart bee sound in thy Statutes.*

CHAP.

CHAP. XII.

*Of lawfull care, and of freedome
from taking thought.*

SECT. I.

NOW when you haue had a holy care to walke with God in vprightnesse, according to the foregoing directions: It remaineth that you free your selfe of all other care, and that you rest holily secure in God: enioying your most blessed peace with him, according to that golden saying of the Apostle, *Bee carefull in nothing, &c. Philip. 4.6.7.*

For vnderstanding hereof, know that the Greeke *Noune*, and *Verbe*, which signifie *care*, or *to take care*, are taken indifferently in *Scripture* either for *lawfull*, or *vnlawfull care*. Now because vnlawfull care is more
care

Μερίμνα.

Μερίμναι.

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care then God requireth; Our last *Translators of the Bible*, whensoever there was need to expresse a difference betweene it, and lawfull care, doe render it *Carefulnesse, to be carefull, or to take thought*; As in this place, and *Mat. 6. 25. Mat. 10. 19. Luke 10. 41. 1 Cor. 7. 32.* and elsewhere.

But when these words must be vnderstood of a *Lawfull care*, they are translated, *Care*, not *carefulnesse*, or *to be carefull*. As *1 Cor. 12. 25. 2 Cor. 11. 28. Philip. 2. 20. 1 Pet. 5. 7.* and elsewhere.

The *Care* which is Com-
manded, & *Carefulnesse* which
is forbidden differ thus;

A descrip-
tion of
lawfull
care.

ke 24

*Care is an act of wisdom, ta-
king up the vnderstanding facul-
tie chiefly, whereby, after that a
man hath rightly iudged what
he ought to doe, what not, what
good he is to pursue, and what e-
uill is by him to be shunned, or re-
moued;*

moued; he, accordingly with more or lesse intention and eagernes of minde, as the things to bee obtained or auoided are greater or less, is prouident to finde out, and diligent to vse lawfull & fit means for the good, & against the euill, and that with all warinesse and circumspection; that he may omit nothing that may further him, nor commit any thing that may hinder him in his lawfull designs; Which, when he hath done, he resteth quiet, and careth no further; casting al care of successe vpon God to whom it belongeth, expecting a good issue vpon the vse of good meanes, yet resolving, howsoener, to submit his will to Gods wil, whatsoener the successe shall be.

Carefulnesse is an act of feare, and distrust, taking vp not onely the head, but chiefly the heart to the very deniding and disturbance thereof, causing a man inordinately, and
ouer-

A description
of
Careful-
nesse.

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ouer eagerly to pursue his desires, perplexing himselfe likewise with doubtfull and fearefull thoughts about successe.

Lawfull care may be called a prouident care, and care of the head.

Carefulnesse may bee called a distrustfull Care, a carking care, or a taking thought of the heart.

This prouident care is not onely lawfull, but necessarie; For without it, a man cannot possibly be secure, nor can haue hope of good successe.

This prouident care is commended to you, in the examples of the most industrious, and most prouident brute creatures: and in the examples of the most prudent men.

As of ^a *Iacobs* care of his safety, how to escape the rage of his brother *Esau*. Of ^b *Dauid* and *Salomon*, in preparing and building the Temple. Of
Saint

Pro. 6. 6
7. 8.

^a Gen. cap.
32. & 33.

^b 1 Chron.
22.

2 Chron.
cap. 2. and
3. and. 4.

^c Saint Pauls care of the Churches; of the ^d Corinthians care and study to reforme themselves; of the good ^e Noble women care to entertaine the good Prophet; of the ^f Good wives, and good-houswiues care of well ordering and maintaining her family.

The like you haue in the examples of the care of godly & unmarried men and women, whose care was how to please God, and that they might bee holy both in Body and Soule: and of Mary who cared for that one thing needfull.

Moreouer you are Comman-
ded this prouident care, namely,
To studie to bee quiet to bee no
busibody, not idle: but to labour
in a lawfull calling the thing that
is good. Also to ^h Walke honest-
ly towards them that are with-
out. To ⁱ indeanour so to walke
towards Gods people that you
keepe the vnyty of the Spirit in
the

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Sect. 1.

^c 2 Cor. 11

28.

^d 2 Cor. 7.

11.

^e 2 King.

4 10.

^f Pro. 30.

13, &c.

^g 1 Cor. 7.

32. 34.

Luk. 10.

42.

1 Theff.

4. 11.

Eph. 4. 28.

^h 1 Theff.

4. 12.

ⁱ Eph 4. 3.

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Sect. 1.

^k 1 Tim.

5. 8.

^l 2 Pet. 1. 5^m Tit. 3. 8.ⁿ Mat. 6.

33.

Properties
of prouident
Care
whereby
it is differenced
from
carefulnes

the bond of peace. To ^k provide for your own. To ^l gine diligence to make your calling and Election sure. To ^m studie to maintaine good workes. But amongst all, you are commanded ⁿ chiefly to seeke the kingdome of God & his righteousnes, as the best mean to rid you out of al vnlawfull care.

The properties of prouident care are these.

First, the *subiect or seate* wherein prouident lawfull care resideth, *is the head*; for that is the seate of vnderstanding, wisdom, discretion, forecast; But carefulnesse is chiefly seated in the heart.

Secondly, *prouident godly care is alwaies about good and lawfull things*, it hath a good obiect, and good matter to worke vpon, and to bee conuerfant about, propounding alwaies some good thing to bee the end, which it would compassse. It is not a care about euill,

as

ashow to ^o make prouision for the flesh to fulfill the lusts therof, like the ^PCarefulnesse of Amnon to defile his Sister Tamar, nor like ^qAhabs and Iesabels carefulnesse for Naboths Vineyard and life. Nor yet like ^reAbsolons carefulnesse, how to vsurp his Fathers kingdome; nor like ^fHamans, how to destroy the Iewes, nor like the carefulnesse of ^tDarius princes, how to entrap Daniel; Neither is it like the carefulnesse of those of whom Salomon speaketh, ^u who cannot sleepe vlesse they doe mischief.

Thirdly, this holy prouident care maketh choise onely of lawfull meanes, to obtaine that lawfull thing which is cared for. Dauid had care of his owne life; therefore hee gat intelligence from ^x Iona- than of Sauls euill purposes towards him; Hee did ^y flie and hide himselfe from Saul; but would by no meanes

Chap. 12

Seēt. 1.

^o Rom. 13

14.

^p 2 Sam.

13. 2.

^q 1 King.

21.

^r 2. Sam.

15.

^f Hest. 3. 9.

^t Dan. 6. 5

^u Pro. 4. 16

^x 1 Sam.

20. 1.

^y 1 Sam.

24. 3 4. 5.

6, 7.

1 Sam. 26

10. 11.

*Chap. 12**Sect. 1.*

meanes lay violent hands vpon his anointed Lord and King : though hee had faire opportunities, and strong solicitations to kill him, he falling twise into his power, and was earnestly called vpon by his seruants to dispatch him.

*Gen. 32.**Gen. 33.*

Obserue likewise *Iacobs* care to saue himselfe, and all that he had, from the fury of his brother *Esau*; hee vsed onely apt and lawfull meanes. For though a mans intention bee neuer so good, and the thing cared for be good, yet if the meanes to get it be vnlawfull, that care is naught. To care how to prouide for your selfe, and for yours, is in it selfe good and needefull; but so to care, that you runne to vniust and indirect meanes, it maketh it euill. *To care how to be saved is an excellent care*, but when you shall seeke to attaine it by wayes of your owne, or of other mens inuentions: as by
Idolatrous

Idolatrous worship, and voluntary Religion, or looking to be saued by your owne workes, by Purgatorie, Popes Pardons, and Indulgences, 'as the *Papists* doe. *this is a most sinfull carefulnessse.* To care how to bring glory to God is the best care, but if any man for to procure it, *vselying for God*, or any other vnlawfull meanes, it is an *vnholly care.*

Fourthly, this *prouident holy care* is a full, and impartial care, euen, of all things belonging to a mans care. It is not such a care of the body and state, as causeth neglect of the soule. Neither is it such a care of the soule, as is with neglect of the ^a *body, life, state or name.* It is not such a care of the *prinate*, as to neglect the *publike* good, or of the *publike*, so as to neglect the *prinate.* It extendeth it selfe to *whatsoeuer* God hath committed to our care both
for

Chap. 12.

Sect. 1.

Colof. 2.
18, &c.

Rom. 3.
7. 8.

^a *1 Tim. 5*
23.

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Sect. 1.

for our selues, and others. Those who care only for themselves, and for the things of this life, *Sin in their care*. Likewise those who seeme to care onely how to please God, and to saue their soules, yet wittingly or carelessly neglecting their bodies & affaires of their families belonging to their place, or the common good of others in Church, or Common-Wealth, all these are *partiall, and doe sin in their care*. All worldlings and selfe louing men offend in the first kinde. All superstitious, and indiscreetly deuout men offend in the second kinde. As not onely Papists in their Popish cloystring vp men and women, and in their whipping and cruell macerating their bodies, and in their penitentiary Pilgrimages, and in other acts doe, ^b *not sparing the body*, but also all such, who for deuotion sake neglect the necessary

^b Colof. 2.
23.

cessary duties of their particular calling.

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Sect. 1.*

Fiftly, *Care of providence, is a discrete and well ordered care;* It putteth difference betweene things more or lesse good, and betweene things necessary or not necessary, betweene things more necessary, and lesse necessary. In all things it would keepe *first due order*, then *due measure*. First, *caring most for Gods glory* as *c Moses* and *d Paul* did, who cared more for the glory of GOD then for their owne liues and honours, yea, if they had beene put to it, then for their owne saluation. Next it *careth for that one thing needfull*, how the soule may bee saued in the day of the Lord. As any thing is best, or more needfull for the present, that is cared **first, and chiefly* for. If all cannot bee cared for, the lesse worthy things, the lesse

*c Exod. 32.
12. 32.
d Rom. 9. 3*

*Luk. 10.
42.*

** Mat 6.
33.*

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lesse necessary for the present, and those things to which a man is least bound, shall bee omitted.

• 2 Pet. 1.

15.

Secondly, as prouident care doth through discretion keepe due order, for it is an ordinate care, *so it keepeth due measure, seeking Spirituall and Heauenly things with^o more diligence and zeale then those that bee temporall and earthly*; caring for the things of this life with great moderation, without eagernesse, and greedinesse of desire, alwaies proportioning the care to the goodnesse and worth of that which is to bee cared for. Now because the world is to be loued and vsed as *if we loued and vsed it not*, it being of little worth in comparison: therefore the cares about it in comparison of the best and most necessary things must bee, as if you cared not.

1 Cor. 7.

31. 32.

Then cares of the things of this life

life are inordinate and immoderate, when they will not giue men leaue to take the comforts and naturall refreshings of this life, as sleepe, meate and drinke and other needfull and lawfull recreations: but especially when they hinder them from exercise, & profitable vse, or due performance, of religious duties.

2. When they are *first and chiefe* in a mans thoughts, the minde alwaies running vpon them.

3. When they *cause a man* (out of his ouermuch *haste to be* rich and to enioy the world) to *use unlawfull and indirect meanes*, or to enter vpon dealing and trading beyond his skill, stocke, and meanes well to manage the same.

4. When they cause a man *so to minde his worldly businesse*, that hee thinketh *nothing well done, or safe, if his eye or hand be not in it*, and if it bee not in his

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Sect. 1.

When cares of this life are inordinate.

^e Eccles. 5.

12.

^f Mat. 22.

5.

^g Mat. 13.

21.

Ezek. 33.

31, 32.

Mat. 6. 21.

Pro. 21. 5.

Pro. 28.

20. 22.

Chap. 12
Seet. 1.

his owne custody; albeit there is cause why others should be vsed, and intrusted with it.

Sixtly, *this holy prouident care knoweth, as about what, and how, so how farre to care*, It knoweth its limmits how farre to go, and where to stay. Namely, when it hath chosen a lawfull obiekt, and hath found out and vsed lawfull meanes, and applyeth it selfe to one thing as well as an other in due order and measure it stayeth there, caring no further; but *waiteth patiently* Gods pleasure for good successe, casting al care of euent and successe vpon God by prayer and supplication with thankesgiuing.

Psal. 37. 7.

SECT.

SECT. 2.

*Of Carefulnesse and taking
thought.*

BY all that hath beene writ-
ten in the former Section,
you may see that although you
may and must *care* for many
things, according to the di-
rections there giuen; yet you
must as the *Apostle* saith, *Bee
carefull* in nothing.

This is now the point to bee
insisted on. *God would haue
none of his seruants and children
to care inordinately about any
thing, nor yet, (when in obedi-
ence to his Commandement,
and due obseruance of his pro-
vidence, they haue diligently
vsed lawfull meanes for things
lawfull and haueable) that they
should care at all about the issue
or successe.* Hee would not that
they should suffer their mindes

*Gods chil-
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Chap. 12
Sect. 1.

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Chap. 12
Sect. 2.

Pfal. 37. 5.



Mat. 6. 25
28. 31. 34.

Re 26.

Luk. 12.
22. 29.

Pfal. 55. 22

to hang in doubtfull suspence
and feare there-about ; but
would that they should *roule*
themselves and their affaires up-
on him; whether it be in the mat-
ter of their soules, or bodies, of
the things of this life, or of that
which is to come. God freeth
them from all carefulnesse, and
would that they should free
themselves there-from.

God would haue you vse all
good meanes for this life, but
without taking thought for to
morrow about what you shall
eat, what you shall drinke, what
you shall put on; or what shall
become of you and yours an
other day. Hee would not haue
you to be so distrustfull of him,
as to take the care of after ward,
the care of successe from him
vpon your selfe, eating out your
heart with doubt and feare
till you finde it. But his will
is, that when you haue done
what you can, with a cheerefull
and

and ready minde, that you should leaue the whole matter of good, or ill successe to *his* care.

In like manner, God would haue you to vse meanes to save your soule: but when you haue so done, and continue so to doe; hee would haue you care no further. Hee would not haue you to doubt and feare that all shall bee in *vaine*, and to no purpose, or that you shall not bee saued notwithstanding. He would not that you should discourage and infeeble your heart * *by taking thought* about the issue of any tryalls and temptations that may befall you before they doe come, for, that is *vaine*, nor yet when they doe come, for, that is needlesse.

In such cases you need onely to serue Gods providence in the vse of the present meanes of Saluation, gaining as much

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1 Pet. 5.7.

ke 2. 7.

Psal. 73. 13

* Mat. 10.

19

Mat. 24. 6

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grace and strength as you can against such times, Improving that grace and strength which you haue in such times of tryall: but touching *successse*, either how much grace and comfort you shall haue, or when you shall haue it, and whether you shall hold out in tryall in the euill day, or be saued in the end; you must not trouble your selfe through doubtfull and distrustfull feares; You must trust God with these things also.

ke 8.

Ioh. 14. 1.
27.

Can:

2 Tim. 1.
12.

2 Tim. 4.
6. 8. 18.

For our *Sauour* prohibiteth his Disciples all trouble, that might arise through feare of ill *successse* in the profession of Christianity. And *S. Paul* easeeth himselfe of this trouble and feare, committing his soule, and the issue of all his tryalls vnto God (saying, *I know whom I haue trusted, and I am assured that he is able to keepe that which I haue committed to him against that day.*) Hee is confident in God

God for *good successe* in his whole Christian warfare ; so should you.

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Now to dissuade you from al carefulnesse, and to perswade you to rest secure in God touching the particular euent of all actions, and touching the finall and happie euent and good successe of your Christian profession ; Consider these reasons (1) shewing, why you should not care eagerly and inordinately for earthly things (2) why you should not take thought about any thing, whether earthly, or heauenly.

Diswa-
sues from
carefulnes

First, Informe your selfe throughly that *all earthly things are of little worth, very fading,* and transitory, likened when they are at best, to the *flower of grasse*. Wherefore they cannot bee worthy of your carefull toyle, or carking about them. It is extreme folly for man being indued with reason to set his

Why no
mā should
be carefull
about
earthly
things.

b 1 Ioh. 2.

17.

c Isa. 40. 6.

Iam. 1. 10.

11.

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d Pro. 23. 6

Pf. 17. 13.

14.

e 1 Tim.

6. 9.

h Mat. 22.

5.

Luk. 14.

18. & c.

i Mat. 13.

22.

j Ezek. 33.

31.

k 1 Tim.

6. 10.

minde vpon that, which is little or nothing worth in comparison, nay which (as *Salomon* calleth riches) ^d *is not*, which is but of short continuance, and onely for bodily vse, while hee hath it: which also is cast, by God, vnto the wicked, euen to his enemies, rather then vpon the godly.

Secondly, *Inordinate and immoderate care of earthly things is exceeding hurtfull*. For besides that it breedeth many ^e *foolish & hurtfull lusts which drowne men in perdition*: it doth hinder the care of things spirituall and heauenly. It causeth, that either a man shall ^h *not come at all* to the meanes of Saluation, or if hee come to the Word, Prayer, Sacraments, good company and good conference, it causeth him to ⁱ *depart without spirituall profit*. It will cause a man to ^k *erre from the faith*, and to bee altogether unfit for death, and

and vnprepared for his latter end. For when any one part draweth more nourishment to it then it ought, some other parts must needs bee hindred in their growth; And when the strength of the ground is spent in nourishing weedes, tares, or corne of little worth, the good wheate is pulled downe, choaked, or starued. He whose *cares are too much about the earth, his care will be too little for heauen;*

ke 29

Next Consider the reasons; Why you must not care at all about successe of your lawfull indeuours, any more then by Prayer to commend them to God.

Why man must not care at all about successe in any thing

First, because it is to *vsurpe upon Gods peculiar right*, and to trench far into Gods prerogative diuine; taking his sole and proper worke out of his hands; For *care of successe* and of what shall be hereafter, is proper to God.

ke 30

1 Pet. 5.7

O 4 Secondly,

*Chap. 12**Sect. 3.**Psal. 127*

2.

Luk. 12.

25, 26.

*Mat. 5. 36.**Mat. 6.*

34.

*ke 31.**P Mat. 6.*

26. 30. 32.

Secondly, ^m *It is a vaine and bootelesse thing* (when you haue diligently vsed lawfull meanes for any thing) *to take thought for successe.* For ⁿ *who can by taking thought adde any thing to his stature, or make one haire white or blacke.* Vnderstand the like of al other things.

Thirdly, ^o *euery day bringeth its full imployment with it, together with its crosses & griefes;* so that you shall haue ful work enough for your care to endeouour to do the present daies worke *holily*; and to beare each present daies affliction *fruitfully*, and *patiently*; you haue little reason therefore to eate out your heart with taking thought of future euēts, and of what shall be tomorrow.

Fourthly, *It is altogether needlesse to take thought about the successe of your actions, for P successe is cared for already by God;* One whose care is of more vse, and better consequent then yours

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Re 3. 2.

yours can be. You are cared for by one, who loueth you better then you can loue your selfe, who is wisdom and knoweth what is better for you, and what you must need better then your selfe; who is alwaies present with you, who is both able and ready *¶ to doe exceeding abundantly for you, above all that you can aske or think: euen God,* who careth for meaner creaturs then you are, who also is *your God, your heavenly Father,* of whose care you haue had happy experience, who in times past cared for you when you could not care for your selfe, *who hath kept you in, and from your mothers belly, who, before you were, ordained you to Salvation.* Who in due time *gaue his onely begotten Sonne for you, and to you,* as appeareth in that now hee hath giuen you faith and hope in him, and loue to him. It is your God and Father who hath

¶ 1 Ep. 3. 20.

Rom. 8. 32

*Chap. 12**Sect. 2.**^r 1 Pet. 5. 7**^r Psal. 55.**22.**^a Psal. 37. 5*

^r commanded, that for the present, and for heareafter, you should cast your care and burthen on him; hauing withall made many gracious promises, that he will care for you, that he will sustaine you, and that hee will bring your waies to passe. What wise man will clogge himselfe with needlesse cares ?

Fiftly, Carefulnesse and taking thought of success proceedeth from base and cursed causes, Namely, from ignorance of God, and from vnbeleefe and distrust of God in whomsoever this sinne raigneth; hence it was that the

^b Mat. 6. 32

^b Heathen abounded in this sin.

And by how much this Carefulnesse is in any (though it raigne not) by so much he may bee said to bee of little sound knowledge, and of ^c little faith.

^c Mat. 6. 30

Sixtly, Carefulnesse, and hanging in doubtful suspense about successe in any your lawfull induours, (be it whether you or yours

yours shal prosper, or whether, you shall profit by the meanes of grace, or whether you shall bee saued in the end) *doth produce many dangerous and mischeenous effects.*

First, *It will cause you to neglect prouident care to use the meanes of this life, or of that which is to come according as you doubt of successe in either, or if you neglect them not vtterly, yet you shall haue no heart to goe about them. For those that goe about others workes, vsually neglect their owne, so you wil be apt to leaue your owne work vndone, when you take Gods worke out of his hands; And who is he that can take paines about that which he feareth will bee to no purpose, & will be labour lost?*

Secondly, *you will be readie to use¹ unlawfull means for any thing when you doubt of successe from lawfull.*

Thirdly, *taking thought doth deuide,*

The euill effects of caring about successe in any thing

ke 33.

¹ Gen. 12.

11. 12. 13.

¹ Gen. 16.

2.

¹ Gen. 27.

5. 19.

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denide, distract, ouerloade, weare and waste the heart and spirits, nothing more.

Fourthly, you can neuer be thankesfull to God for any thing whereof you feare that you shall haue no good success.

Fiftly, this taking thought and plodding about successe with doubtfull feare, will deprive you of the comfort of all those good things you haue had, and which now you doe enioy.

*Sixtly, nothing wil bring ill success vnto you sooner then to be taking thought, and troubled about what may be. For when any man shall (notwithstanding the experience hee hath had, or might haue had of Gods power, loue, care, and truth of his promises) yet distrustfully care so far, as not to content himself with his own work so far a prouident care lea-
deth him; but also wil take Gods worke & the burthen of his work, caring about successe, which
onely*

only belongeth to God, & which God only can doe, & beare; this folly and presumption doth so much prouoke God, that it causeth him out of his wise Iustice to cease caring for such a one, *leaving him to his own care*, & to his wit, friends or any other earthly helpe, to make him by wofull experience see, and feele, how little any, or al these, without God can auaille him. Nay it causeth God not onely to withdraw his own help, but the help of all things whereon such a man doth rely; and which is more, causeth them instead of being for him, to bee vtterly against him. Is it not iust and requisit with God, that whosoever will not bee beholding to God to beare their burthen, but will take it vp & beare it themselues should bee made to beare it alone, to the breaking of their backe, or at least to bee much bowed and crusht vnder it?

Wherefore

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Re 3. 4.

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ke 35.

Wherefore all these things waighed, I returne to the exhortation, or conclusion before propounded viz: *Roule your selfe, and your affaires vpon God. Cast all your care on God, be carefull in nothing.*

ke 36.

Oh ! How happy are wee Christians if we did but know, or knowing, would enioy our Happinesse. We are cared for in euery thing, that wee need, and that can bee good for vs ; Wee may liue without taking thought, or care in any thing. Our worke is onely to studie and indeauour to please God, walking before him in sincerity, and with a perfect heart; then *wee may cleane to him, and rest on him both for our bodies and soules without feare or distraction.* God is all sufficient, and all in all to such, hee is knowne by his name *Iehonah* to such ; euen to bee the being, and the accomplisher of his

1 Cor. 7.
35.

Exod. 6. 3.

his promises to them. If wee shall wisely and diligently care to doe our worke, wee seruing so good and so able a master need not care for our wages. If wee would make it our care to obey and please so good, and so rich, and bountifull a *Father*; We need not be *carefull* for our *maintenance* here, in our *minority* and *non-age*, Nor yet for our *eternall inheritance*. When we shal come to *full age*. We in this *holy security* and freedom from *Carefulness* (if we were not wanting to our selues) might liue in *an heauen upon earth*; and that not onely when we haue means (for euen then our security is in *God*, not in the meanes) but when to the eye of flesh wee haue no meanes: For *God* is aboue, and more then all meanes.

That you may leaue carking, and be brought to cast all your care on *God*.

(1) *Deny*

Re 37.

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Sect. 2.

Meanes
to bee
free from
carefulnes

^m Pro 23.

4.

ⁿ Rom. 8.

32.

^o Heb. 10.

38. 39.

^p Iosu. 1. 5.

^q Heb. 13.

5.

^r Rom. 8.

28.

^f Gen. 22.

8.

(1) *Deny your self & your own
^m wisdom, be not wise in your
owne conceit, nor presumptu-
ous of your wit, skil, or meanes.*

(2) *Get sound knowledge, faith,
hope, ⁿ and confidence in God; line
by faith, ^o beleeuing, to the pre-
seruation both of body and soule.*

Get not onely faith in *his pro-
mise*; but in *his providence* also.
When you shall see no way or
meanes of hauing the good you
desire, or of keeping you from
the euill which you feare, or of
deliuering you from the euill
you feele, then call to mind not
only the promises of God, viz. *P I
am with you, ^q I wil not leaue nor
forsake you, and ^r All things work
together for good*, and many such
like, but belecue also that *God
will provide* meanes to bring to
passe what hee hath promised,
though yet you see not how.
When you can say with faithful
Abraham, *^f God wil provide*, you
shall be out of feare and doubt.

But

But if (with^r Abraham, in the case of the promise of issue of his body, in whom the nations of the earth should be blessed) you beleeue Gods promises in the maine; but not Gods providence in the meanes; then you will bee so fearefull, doubtful & careful, that of your selfe, or by others solicitations, you will readily find out, and use unlawful means to obtaine the thing promised as he did, or to faint in waiting as many others haue done. For we see the like in^a David; when he had faith in Gods providēce, he could say of Saul; *The Lord shall smite him, or his day shall come to dye, or hee shall descend into the battell and perish. The Lord forbid that I should stretch forth my hand against the Lords anointed.* But when hee doubted of Gods providence, then hee saith, *x I shall now perish one day by the hand of Saul.*

(3) Gine all diligence to make
your

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^r Gen. 12.

11.

^r Gen. 16.2

^a 1 Sam. 26

10.11.

^x 1 Sam. 27

1.

38.

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Ioh. 14.

1. 2.

Re 39.

Philip. 4.

6. 7.

your calling and election sure ; For when you know assuredly that God is your heavenly Father, and Christ Iesus your Redeemer, & that you are of his family, hauing your name written in heauen, you then shall easily free your heart from being troubled with feare and carking care, being sure that your heavenly Father and Saviour doth care, and will prouide for you.

(4) Lastly, *you must oft-times actually cast your care on God, by making your requests knowne to God by prayer, and supplication for what you would haue, being heartily thankfull for what you haue had, now haue, and hope to haue hereafter. Then the peace of God which passeth all understanding, shall keepe your heart and minde from vexing thoughts, and heart eating feares, and that, in and through Christ Iesus, of which peace I intend next to*

to speake and with it shall end
these directions.

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CHAP. XIII.

Of Peace of God.

SECT. I.

*Of peace in generall, and of
the kindes of it.*

THat you may bee perswa-
ded to walke before God
in vprightnesse in all well plea-
sing, and to liue without taking
thought about any thing, ca-
sting your care on God accor-
ding to the former directions:
God hath assured you that *peace*
shall be vpon you, even that peace
of God which passeth all under-
standing, which shall keepe your
heart and minde through Christ
Iesus, if you thus doe.

ke 4. 0.

Gal. 4. 1.
Phil. 5. 9. 7

Peace and quiet is most desire-
able. All things that haue moti-
on desire it as their perfection;
bodily

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bodily things enjoy it by their rest in their places: resonable things enjoy this peace in the quiet of their minde and heart, when they haue their desires satisfied, being freed from such opposition as might disquiet them.

What
peace is.

Peace is a true agreement and concord betweene persons or things, whereby not onely all enmity is laid downe, and all crossing and doing each other harne is forborne; but all amitie is entred into, and all readinesse of communicating, and doing good to each other is shewed.

Naturall peace, consisting of the harmony and good agreement of the seuerall parts of mans body, and *Domesticke and Civil peace*, consisting of amitie and good agreement of persons in a familie or State, is of great price, and very much to be desired, for the exceeding great benefit

benefit which it bringeth to the body, family, and state. But the *peace* of which I am to speake, (which is promised to all which walke with God according to the^a rule of faith, and of the new creature, casting their care on God) exceedeth all other peace, as far as the soule, heauen, and eternity exceedeth the body, the earth, and a moment of time. Which will easily appeare, if you shall obserue by what motiues and arguments the holy Ghost doth commend, and set this forth vnto you, *Philp. 4. 7.* It hath its commendation aboue all other peace in three respects.

First, in respect of the *excellency of the person*, with whom and from whom it is, *namely God*, therefore it is called *peace of God*; It is so called (1) Because it hath *God for its object*; it is a peace with God, (2) Because *God by his Spirit is the*
author

^a Gal. 6. 15
16.

Philp. 4. 7.
Opened,
wherein
the peace
of God is
explai-
ned, and
magnified

*Chap. 13**Seēt. 1.**^b Ioh. 14.**27.*

author of it; it is peace from God, a peace which ^b God giueth, such a peace which the world neither can, nor will giue.

Secondly, this peace is commended in respect of the vnspeakeable, incōceiueable, & surpassing goodnes & worth that is in it. *It passeth al vnderstāding*, & this it doth, not only because vnsanctified men are meere strangers to it, and vnderstand it not: but because regenerate men, to whom it belongeth, and in whom it is, euen they (when God giueth them any liuely feeling of it) find it to be such a peace, as they could not imagin it to be before they feele it. For they cannot so distinctly and so fully conceiue and comprehend the surpassing excellency of it, so, as by any meanes fully to expresse it. It rather taketh vp the minde into an holy rapture, vnto admiration of what it seeth, and of what it perceiueth is yet to be knowne beyond

beyond full comprehension; then possibly can be taken vp, and be distinctly and fully comprehended or expressed by minde or tongue. It fareth with them that feele it in any speciall degree, as it did with the *Queene of the South*, when she saw *Salomons wisdom*. She had a great opinion of *Salomons wisdom* by that which she receiued by hearesay; but when shee saw it, shee was stricken with such admiration, and was so taken vp with it, that it is said *she had no more spirit in her*; his wisdom was not only more then her expectation; but more then her spirit was able throughly to comprehend, insomuch that she giueth ouer to seeke to finde the depth of it, but breaketh out into words of admiration saying, *the halfe was not told her of Salomons wisdom, it exceeded the fame thereof*; So doth this peace of God. It being like the *dimensions of the*

1 King.
10.4.5.6.7

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Eph. 3. 18.

19.

1 Pet. 1. 8.

1 Cor. 2. 9.

2 Co. 11.

32.

oppression.

the loue of Christ, (the roote thereof) and like the rauishing ioy of Christians (the effect thereof) passing all full, and distinct knowledge, and passing all meanes of full, and cleare expression, being as the holy Ghost also saith *unspeakable*. This peace is included amongst those other graces and gifts accompanying the *Gospel*, which are such as *eye hath not seene*, nor eare heard, nor hath entered into the heart of man, so as clearely to perceiue them, or fully to expresse them.

Thirdly, this peace is comended in respect of the *excellent effect* thereof, which is a prooffe that it passeth vnderstanding, namely, *it keepeth the heart and mind in & through Christ Iesus*.

This is a rare and most vsfull effect on mans behalfe; For it supplieth the place, and office of a *Castle or strong Garrison* (as the Greek word signifieth)

to keepe the principall *Forts* of
the soule from being surprised,
or annoyed, either by inuasion
from without, or by insurrecti-
ons from within.

The parts of man, which are
kept by this peace of God, are
the *Heart*, and *Minde*; by
heart is meant the will and
affections, by *minde*, the
power of thinking and vnder-
standing. For *true peace of*
God doth fill the *heart* with
such Ioy, Patience, Hope and
Comfort in beleeuing, that it
keepeth it from heart-eating,
and heart-vexing griefe, feare,
distrust and despaire. It like-
wise filleth the *minde* so full of
apprehension of Gods fauour,
fidelity and loue, that it ma-
keth it rest secure in God, and
to forbear to plodde and beate
the braine vnneccessarily about
any thing, keeping out the do-
minion of all carking and di-
strustfull thoughts.

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Sect. 1.

Eph. 3. 18.

19.

1 Pet. 1. 8.

1 Cor. 2. 9

2 Co. 11.

32.

p. 100.

the love of Christ, (the roote thereof) and like the ravishing ioy of Christians (the effect thereof) passing all full, and distinct knowledge, and passing all meanes of full, and cleare expression, being as the holy Ghost also saith *unspeakable*. This peace is included amongst those other graces and gifts accompanying the *Gospel*, which are such as *eye hath not seene*, nor *ear* heard, nor hath entered into the heart of man, so as clearely to perceiue them, or fully to expresse them.

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to

to keepe the principall *Forts* of the *soule* from being surprised, or annoyed, either by inuasion from without, or by insurrections from within.

The parts of man, which are kept by this peace of God, are the *Heart*, and *Minde*; by *heart* is meant the will and affections, by *minde*, the power of thinking and vnderstanding. For *true peace* of God doth fill the *heart* with such Ioy, Patience, Hope and Comfort in beleeuing, that it keepeth it from heart-eating, and heart-vexing griefe, feare, distrust and despaire. It likewise filleth the *minde* so full of apprehension of Gods fauour, fidelity and loue, that it maketh it rest secure in God, and to forbear to plodde and beate the braine vnneccessarily about any thing, keeping out the dominion of all carking and distrustfull thoughts.

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Seet. 1.

1 Pet.
1.5.

The strength which this peace hath, whereby it keepeth the heart and minde as with a Garison, is impregnable. It is deriued from *Christ*, it hath it in and from *Christ*; The Text saith *through Christ*, that is, through the power of *Christs Spirit*. For as we are kept by a *Faith* (from which this peace springeth) *as with a strong Garison*, by the power of God to Saluation, readie to bee reuealed in the last time: so, by the same power of *Christ*, our *hearts and mindes* are kept by *the peace of God*, *as with a Garison*, from discouragfull, distractfull, distrustfull and discomfortable thoughts in the meane time. For what is this *peace* else but a parcel of the object of our Faith as wee apprehend it in God to vs-ward, and the fruite of Faith, as wee feele wrought in vs by God.

This peace of God is two-fold,

fold, or one and the same in different degrees.

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The first is an *actuell entring into, and mutuall imbracing of Peate* betweene God and man.

The second is the *Manifestation and Expressions of this Peace.*

The first is *when God and man are made friends*; which is, when God is *pacified* towards man, and when man is *reconciled* vnto God, so that now God *standeth well affected* towards man, and man hath put off *Enmitie* against God; which mutuall Attonement and Friendship,^b *Christ Iesus the only Mediatour betwixt God and man*, hath by his satisfaction and intercession wrought for man, and by his Spirit applieth vnto, and worketh in man. For vntill this Attonement bee made and applied, God, in his iust Iudgement, and ^c *Hatred*, is an *Enemie vnto man* for sinne; and
P 2 man

The different sorts of peace of God.

^b 1 Tim. 2. 5.

^c Psal. 5. 5.

Rom. 5. 10

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Col. 1.

man in his *euill Minde*, and vniust Hatred,^d *is an Enemie vnto God* and vnto all goodnesse through sinne.

This first Peace, is peace of God with man inherent in God, working the like disposition of Peace in man towards God; and is the fountaine from which the second floweth.

The second kinde (or rather further degree) of Peace of God is the *operation and manifestation of the former Peace*, which is a peace of God in man wrought by the Spirit of God, through the apprehension that God is at peace with him.

This Peace is partly and most sensibly in the Conscience, which is called peace of Conscience, and may also bee called peace of Iustification, according to that;^e *Being iustified by faith wee haue Peace with God, &c.* And it is partly in the whole reasonable man, whereby the will and

*Rom. 5. 1

and affections of the soule agree within themselves, and are subiect to the inlightened minde, conspiring all of them against the common aduersarie the flesh, which yet remaineth in euery part, this may be called *peace of Sanctification*; according to that of the *Apostle*,^f *being made free from sinne, and become seruants of God, you haue your fruit in holinesse*. This is the agreement of all the members to become seruants to Righteousnesse vnto Holinesse. Not but that there will be *warring* alwaies in our members, but it is not the warring so much of one *Member against another*, as the warring of the *Flesh* in euerie member *against the Spirit*, which also warreth against the flesh in euery member. Which lusting and fighting of flesh against the spirit beginneth in man, as soone as the Spirit hath

^f Rom. 6.
22.

Rom. 6. 19

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wrought the former *peace of Holinesse*, in setting each member into due frame and order.

Moreouer this *peace of Sanctification* consisteth in this, that albeit a Sanctified man must neuer be, nor euer is at peace with sinne, so that it doth not assault and molest him, or that hee should subiect himselfe to it, or haue it absolutely subiect to him in this life, yet hee hath a peace and quiet (after a sort and in comparison) from sinne, in so much that hee is freed from the *& dominion* and power of sin to hurt him, or to reduce him to his former bondage vnto sinne; Now, so farre as a man getteth a conquest ouer his lusts, that they are kept vnder & forbear to assault and molest him, so far hee may bee said to haue this peace of Sanctification.

The *Conscience* when it is awake and stirring, and in the Act of enquirie, and of Indi-
ring

8 Rom. 6.
14. 22.

ting accusing and condemning
man for *sinne*, doth withall
in *Pricke*, Lash, Gripe, Sting and
Wound the heart with vnutter-
able & vnconceiueable griefes,
feares, and terrours, through the
apprehension of Gods infinite,
eternall, and iust Wrath for
sinne.

Now, when GOD by his
i Spirit giueth any true hope
and assurance vnto a man
that his Justice is satisfied con-
cerning him through Christ,
and that now all Enmitie
and Wrath is done away on
Gods part; and that hee lo-
ueth him in Christ with a
Free, Full, and Euerlasting
loue, hereby hee speaketh peace
to the Conscience, hauing done
away all the guilt of sin which
before molested it through
sense of Gods anger, and feare
of punishment. Hence ariseth
peace and comfort in the Consci-
ence, which therefore is called

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Sect. 1.

h Acts 2.
37.
Pro. 18. 14

3.
Rom. 5.
1. 5.
Rom. 8. 16

*Chap. 13.**Sect. 2.**k Ioh. 14.
27.*

Peace of Conscience. Thus the minde ceaseth to be perplexed, and, by faith in Christs death through the Spirit, becommeth quiet with an Heauenly tranquillity, resting on the Word of promise, and according to the measure of cleere apprehension of Gods loue in Christ; in the same measure the minde is at sweet agreement within it selfe, without *k feare or trouble*, and in the same measure hee hath peace of Conscience flowing from the assurance of Iustification.

As soone also as a man beginneth *Actually* to bee at Peace with God, his lusts doe beginne to be at Warre with him, rebelling against the *law* of his minde, which yet may by little and little be subdued and conquered, though not all lusts at any time, nor yet any one fully in this life; yet by verue of the peace now made with God, if he

he will improve it by seeking helpe of God, if withall hee take to him the ¹ *Compleate armour* and doe fight manfully vnder Christs banner, he may so preuaile against them, that he shall be assaulted with fewer Temptations from his owne concupisence then hee was wont ; in so much that they doe not so oft, nor so strongly assault him as in former times. Now so farre forth as the powers and faculties of man agree in their fight against sinne, and doe so subdue it, that it doe not assault and molest him, hee may be said to haue *the peace of sanctification.*

The *first peace* whereby God is pacified, and is become propitious and gracious to man, is *absolutely necessary to the very being of a Christian.*

The *second*, which riseth from the manifestation of this Peace vnto a man, and the

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sensible feeling of the operation of this Peace in man, is not necessarie to the being of a Christian (at least in a sensible degree of it) *but to the well being of a Christian it is necessarie.* For a man may be in the fauour of God, and yet bee without the sense of this Peace in himselfe: Because this *peace of Conscience* doth not flow necessarily from the *being in Gods fauour*, but from *knowledge and assurance* of being in his fauour.

Now a man in many cases may loose for a time his sense of Gods fauour, his faith being ouer-clouded with feares and vnbeleefe, as it was with *David*, *Psal. 51. 11. 12.* after his adultery with *Bathsheba* and murder of *Uriah*, who yet was vp-held *secretly by his right hand* (^m *as the Prophet was in another case*) by vertue of that first *peace of GOD*; yet, vntill God did giue him the sense and

^m *Psal. 73.*

33.

and feeling of His *loving countenance*, was without the *second Peace*, the *peace of Conscience*. Yea, though God by *Nathan* in the outward *Ministrie* of his Word had giuen him assurance of Gods *loving kindnesse*, 2 *Sam. 12. 13.* (saying) *The LORD hath put away thy sinne*, thou shalt not die.

That *first peace* is *absolute*, and admitteth of no degrees.

The *second*, which floweth thence, both in respect of *peace of Conscience*, and in respect of good agreement of the powers and faculties of man within themselves, and of freedom from assaults and molestations either of *Sathan* from without, or from lusts within, is not *absolute*; but admitteth of *severall degrees*. In the life to come this latter *Peace* shall be perfect: For then
all

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all beleeuers shall bee perfectly freed from all trouble of Conscience; and from all molestation by Temptations; their victory shall be compleat. But in this life their Peace is but imperfect; It is true for *Substance*, but is *more or lesse*, as the light they haue receiued is *more cleere*, or *more dimme*; and as grace in them is more strong, or more weak.

For although mans *Iustification* is *absolute*, and admitteth not of more or lesse; yet the assurance of it, whereby a man hath peace of Conscience, is *more, or lesse*, according to the measure of his cleere sight and euidence of his faith. Hence it is that the deare children of God haue interruptions and intermissions in their peace, hauing sometimes much peace, sometimes little or no peace; according as they haue intermissions in their assurance
of

of G O D S fauour.

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Thus it was with *Dauid* and *Asaph*, sometimes his heart was quiet; and ^a his soule was glad in assurance that his soule should rest in Hope; at other times ^b his soule was cast downe and disquieted in him, thinking that hee was ^c cast out of Gods sight, fearing that ^d God would shew no more fauour. Yea, hee was so perplexed that hee did almost fainte ^e and his eyes failed with waiting for God. For sith the best assurance of beleeuers is exercited with Combating against doubting, their truest and best peace must needes be assaulted with disquiet. And as it is with a Ship at anchor, so is the most stable peace of a Christian in this life, who hath his ^{*} Hope as an anchor of his soule sure and stedfast; who, though hee cannot make viter Shipwracke, yet hee may bee grievously

^a Ps. 16. 9.

^b Ps. 42. 11

^c Psal. 31.

22.

^d Psal 77. 7

^e Ps. 69. 3.

^{*} Heb. 6.

19.

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uously tossed and affrighted with the waues and billowes of manifold temptations and feares. Likewise though *peace of Sanctification be true*, yet it must needes bee *more or lesse* according as any man groweth or decreaseth in holinesse, and as God shall please to giue restraint to spirituall enemies, or power to subdue them more or lesse.

Now the whole *peace of God*, both in him, to man, and from him manifested and wrought in man, doth passe al understanding, and serueth to keepe the *heart and minde* of him that walketh with God and resteth on him *through Christ*.

This *Peace* is it which you must seeke for, and imbrace in beleeuing, and if you would haue true comfort and tranquillity in your minde, labour especially to get and keep the *peace of a good Conscience* which

which seemeth to bee the peace
that is chiefly, though not one-
ly, intended in this Text.

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Sect. 2.

SECT. 2.

*Concerning the excellencie
of the Peace of God.*

THat you may bee induced
to do your best to obtaine
this Peace. Consider the ex-
cellencie of it; you may con-
ceiue much of it by that which
hath beene said in the opening
of that Scripture, and by shew-
ing the nature of that Peace,
considering likewise the ob-
iect, author, and vse of it. But
that you may better perceiue
that this Peace of God for
worth and vse passeth all vn-
derstanding. Take these rea-
sons in particular.

Reasons
shewing
the excel-
lencie of
the peace
of God.

First, *That must needs bee an
excellent Peace which God will
please*

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Sect. 2.

^a Heb. 13.

20.

^b Ifay 9.6.

please to take into his holy Title, calling himselfe ^a God of Peace, calling ^b Christ the Prince of Peace.

2. Secondly, That peace must needes bee of infinite valem. passing all Understanding, for which Christ gaue himselfe, paying the price of his owne most ^c precious blood for it.

^c 1 Pet. 1.

18. 19.

3. Thirdly, This peace cannot but passe all Understanding, because the cause from whence it commeth, namely ^d Christs lone, and the effect which it worketh, namely, ^e ioy in the holy Ghost, doe as the Apostles affirme, passe knowledge, and are unspeakeable.

^d Eph 5. 18

19.

^e 1 Pet.

1. 8.

4. Fourthly, This peace was that first congratulation, where-with the holy Angels saluted the Church at Christs birth, giuing her Ioy in her new borne Husband, and Sauour. And it was that ^g speciall legacie which Christ Iesus did bequeath

^f Luk. 2.

10. 11. 14.

^g Ioh. 14.

27.

queath to his Church, leauing
that as the best token of his loue
to it, a little before his Death ;
Saying, *My Peace I leane with
you.*

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5. Fifthly, *This peace is one
of the principall parts of the king-
dome of God, which confi-
steth, as the Apostle saith, of
Righteousnesse,* Peace, and ioy
in the holy Ghost.*

** Rom. 14.
17.*

6. Sixtly, *By as much as the
euils and mischiefes that come
to a man by hauing God to bee
his enemy, which draweth
vpon him Gods Wrath, Iu-
stice, Power, and all Gods
creatures to bee against him :
And by as much as the grienous-
nesse, and intollerable anguish
of a wounded Spirit passeth vn-
derstanding ; by so much the
Peace of GOD, which freeth
him from all these must of ne-
cessitie, passe all Understan-
ding.*

Pro. 18. 14

Now that it is a fearefull
thing

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Sect. 1.

^h Heb 12

29.

ⁱ Heb 10.

31.

Luk 19.

41.42.

thing to haue God to bee an Enemy, it is said, ^h *He is a consuming fire, & ⁱ it is a fearful thing to fall into the hands of the living God.* It appeare ^h likewise by *Christs compassion* and grieve for *Ierusalem* who neglected the time of making and accepting of peace with God; for hee *Wept* ouer it and said, If thou hadst knowne, even thou, at least in this thy day, the things which belong to thy *Peace*; but now they are hid from thine eyes. But what it is to haue God to bee an Enemy is scene most fully by *Christs trouble and grieve in his Passion and Agony in the garden and in the Extremity of his conflict with Gods Wrath on the Crosse*, when God shewed himselfe to be an Enemy, and did for mans sinne powre on him the fiercenes of his wrath. It made him, though hee was God, being man, to sweat for very anguish,

as

^k as it were drops of blood, and to cry, ^l If it be possible let this cup passe, and ^m My God my God why hast thou forsaken me?

Moreouer; if you do obserue the complaints of such distressed soules that haue had *terror* of Conscience if you haue not had experience thereof in your selfe) how that they were at their wits end, ^o pricked at heart as it were with the point of a speare, or sting of a serpent, pained like men whose *P bones* are broken and out of ioynt, making them to ^q roare, and to consume their spirits for very heauinesse, then you will say that the peace of God, in the case of the conscience doth passe al vnderstanding.

Seuenthy, when God and a mans owne conscience is for him, and Gods grace in some good measure, hath subdued sin and Sathan in him, this draweth withit assurance that all other things, whose peace are worth hauing,

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^k Luke 22

44.

^l Mat. 26.

39.

^m Mat. 27.

46.

^o Aet. 2. 37

^p Psal. 51.

8.

^q Ps. 32. 3.

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Rom. 8.

31. 32.

2 Pet. 1. 3.

Isa 9. 7.

having, are also at peace with him. For if God bee for vs, who can bee against vs. This peace must of necessity bring with it all things which will make vs happie, euen all things which pertaine to life, godlinesse and glory.

Lastly, adde this, that as the worth and sense of peace of God is vnutterable, and vnconceivable, so the time of it is indeterminate, it is euertlasting, and hath no end. Consider this with the former, and it cannot be denyed, but that the peace of God doth euery way passe understanding.

CHAP. XIII.

Touching the removing of presumption, an impediment to peace.

IF you would enioy this happy Peace, you must first remove

moue and auoide the *impediments* thereof. Secondly, you must vse all helpes and *furtherances* which serue to procure and keepe it.

I reduce the impediments vnto two heads.

First, A *false opinion and hope that all is well with a man,* and that all shall bee well with him in point of his Saluation, *when yet indeede God is not reconciled to him.* Hence will follow a quietnesse of heart, somewhat like to *peace of Conscience,* which yet is but a *false peace.*

Secondly, *Causlesse doubting, and false feare that a mans estate touching his Saluation is not good; albeit God bee indeed at peace with him;* Hence followeth trouble and anguish of heart somewhat like vnto that of *Hellish despaire,* disturbing his *true peace.*

Either of these doe hinder peace.

The kinds
of impediments
which
hinder
peace,

The

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The first hindereth the ha-
ving.

The second hindereth the fee-
ling and comfortable enioying of
peace.

^a Mat. 24.
5.

^b Mat. 24.
24.

It hath bene an old deuice of
Sathan when hee would keepe
any man from that which is
true, to obtrude vpon him that
which shall seeme to bee true,
but is *false*. Thus he did in the
first ^a calling of the *Iewes*, and (to
mce is more then probable)
will doe at their ^b second calling.
When hee saw they had an ex-
pectation of the *true Christ*,
he, to diuert and seduce them
from the true Christ, setteth
vp *false Christs*. Euen so in
the matter of peace: If he can
so delude men that they shall
content themselues with a *false*
Peace, he knoweth that they
will neuer seeke for that which
is *true*. It is a common practise
with the *Diuell* to endeouour to
make all that are not in state
of

of grace, to presume that they are.

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Sect. r.

Also such is his cunning and malice, that when any man is in the state of grace, hee will cast all the doubts and perills he can, to make that estate doubtfull and discomfortable to *Vexe* and to wearie him, if he cannot driue him to *Despaire*, knowing, that if he could driue him into, and hold him in viter despaire, hee were as certainly in his power as if hee did presume. Now the *Heart* of man so farre as it is *Vnsanctified*, being *deceitfull* *aboue* all things is most apt to yeeld to *Sathan* in both these cases. Whence it is that there are very many which bragge of much peace, and yet haue least of it. And many feare they haue no peace who yet haue much of it. Wherefore the Rule is, Beleue not either your deceitfull heart, or the diuel, when they tell you either

* Ier. 17.9

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either that you are in state of Saluation, or in state of Damnation : But beleue the Scripture what it saith in either.

You may know when these perswasions come from your deceitfull heart, or from the diuell.

First, If the meanes to perswade you to either bee from false grounds, or from misapplication of true grounds.

Secondly, If the conclusions, inferred from either perswasion, bee to keepe you in a sinfull course, and to keepe you, or to driue you from God, as if you neede not bee so strict in godlinesse, or that now it is in vaine or to late, to turne and seeke vnto God, then it is from Sathan and from a deceiued heart, and you must not beleue them. But if these perswasions bee from a right application of true grounds, and doe produce these good effects, to driue you to
God

God, in praise, or prayer, and vnto a care to please God, they are from his gracious Spirit.

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Sect. 2.*

The false Peace and euill quiet Conscience doth arise from these three causes.

First from * *Grosse ignorance of the danger wherein a man lieth because of sinne, whence followeth a blind Conscience.*

* Eph. 4.
18, 19.

Secondly, from *Groundlesse securitie and^d presumption that all shall bee well with him, notwithstanding that he knoweth hee hath sinned and knoweth that sinne is damnable; whence he hath a deluded Conscience.*

Whence presumption, and false peace doth arise.
^d Deut. 29
19.

Thirdly, from ^e *Obstinacie, through delight and custome in sinne, whence commeth senselesse-ness: of conscience, which is a feared Conscience.*

^e Ier. 44.
16, 17.

Whersoever any of these euils raigne, albeit god hath said^f *there is no peace to the wicked*, that is, no true peace, yet such teare

^f Isa. 57.
21.

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Sect. 2.

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Sect. 2.

^{*} Eph. 4.
18, 19.

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^d Deut. 29
19.

^e Jer. 44.
16, 17.

^f Isa. 57.
21.

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§ 1 Theſ.

5.3.

h Ifa. 28.

15.

Deut. 29.

19.

i Luk. 11.

21.

k 1 Theſſ.

5.3.

Deut. 29.

20.

i Rom. 5.

12.

no euil; but promise to themſelues
 & peace and ſafetie, like thoſe of
 whom the Prophet ſpake, who
 had^h made a couenāt with death,
 and with Hell were at an agree-
 ment; Yea, though they heare al
 the Curſes againſt Sinners,
 which are in Gods booke de-
 nounced againſt them; yet will
 bleſſe themſelues in their owne
 heart, and ſay they ſhall haue
 peace, though they walke in the
 ſtubborneſſe of their hearts. But
 whoſoeuer is thus quiet in him-
 ſelfe through a faile peace, it is
 a ſigne that i the ſtrong man kee-
 peth the houſe, and that, he (con-
 tinuing in this fooles paradise)
 is not farre from k ſodaine and
 fearefull deſtruction from the
 Almighty.

Whoſoeuer therefore would
 haue true peace of God, muſt
 beware of theſe three impedi-
 ments. Firſt, he muſt know and
 be thoroughly conuincd that by
 nature, by reaſon of Adams firſt
 tranſ-

transgression which is iustly imputed to him, and because of his own * *inherent wickednesse both of concupiscence, and of actnall sins* of omission & commission, both in thought, word, & deed, he is *in state of sin and condemnation*, hauing God for his enemy, yea, is an *heire of wrath*, and of eternall vengeance of Hell fire: According to that of the Apostle. *All haue sinned, and are become guilty before God, and haue come short of the glory of God: Ignorance of danger may giue quiet to the minde for a time, but it can giue no safety.* Is not he foolishly secure that maketh himselfe merry in a ruinous house, not knowing his danger, vntil it fall vpon him? Whereas, if hee had knowne it, hee should haue had more feare and disquiet; but should haue beene in lesse perill.

Secondly, let no man presume vpon weake and false

Q 2

grounds

Chap. 14

Secl. 2.

* Rom. 7.

18.

Psal. 51.

3.5.

^m Eph. 2.

3.

Rom. 3.

19.23.

Grounds
of false
hopes discovered,
and removed.

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grounds that he shall escape the vengeance of hell, or attaine to the ioyes of heauen. Now how weakely and vainely many doe ground their hopes, and from thence their peace, shall appeare by that which followeth.

Presumption, that God will saue a man because he made him removed.

Mat. 25.

41.

lude 6.

1. Some thinke that because *God made them*, surely hee will not damne them. *True*, if they should haue continued good as he made them. God made the *dinell good*, yea an excellent creature, yet, who knoweth not, that *he shall be damned*. If God spared not his holy *Angels* after that they became sinfull: shall man thinke that hee will spare him? A sinfull man shall bee iudged at the last day, not according to what he was by *Gods first making*; but as he shall bee found *marred*, and made naught by the *dinell*, and by his *owne lusts*. When *Iudah* became a *people of no understanding* it is said

said *P* Hee that made them will shew them no mercy, and he that formed them will shew them no favour Thus it is spoken to eue-ry sinner remaining in his sinne notwithstanding that GOD made him.

2. Some say *their afflictions haue beene so many, so great, and so long-lasting,* that they hope they haue had their Hell in this life, whence it is that their hearts are quiet in respect of any feare of wrath and iudgement at the last day.

I would aske such, whether they being thus afflicted haue *returnd to God that smote the;* and whether there afflictions haue made them better; or whether like *Salomons foole brayed in a mortar* their sinne and folly is not departed from them: if so, they must know, the more they haue bin, and now are afflicted (if they be not reformed by it) this doth presage that

Q 3 there

Chap. 14

Sect. 2.

P Isay 27.

11.

Presump-
tion of es-
caping
Hell be-
cause they
thinke
they haue
it in this
life, remo-
ued.

1 Isa. 9. 13.

P Pro. 27.

22.

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Sect. 2.

I Isa 1. 5.

Isa. 5. 12.

13, 14.

Isa. 9. 12.

13, 14.

Amos 6.

to 13.

Presump-

tion they

shall euer

be well

because

hitherto

they haue

escaped

euill, re-

moued.

°Psal. 10. 5

1 Psal. 55.

6. 19.

Ecclef. 8.

11.

P Psal. 10.

11. 13.

Psal. 50.

21.

Psal. 10. 6

there is the more and worse behind; as it was in the case of *Indah*. Many haue bin oft and extremely whipt by their *Parents*, and at the *house of Correction*, yet, they remaining *incorrigible*, were at last executed on the *Gallowses*.

3. Some, though their waies bee neuer so grieuous, yet because to them Gods Iudgemēt^s are *far above out of their sight*, and *because they have no changes*, God forbearing to execute his iudgements vpon them speedily, they perswade themselves that *God seeth not*, or that hee is not angry with them, or that *he regardeth not*, and that he will *neither doe good nor bad*, thinking that *God hath forgotten*, or that *he is like them*, well enough pleased with them; Hereby they lay their *Consciences* a sleepe, promising vnto themselves immunitie from punishment, and that they shall

shall neuer bee mooued.

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Sect. 2.*

Know yee that Gods forbearance of his wrath is not because he seeth not, or because he hath forgotten, or regardeth not your wickednesse: but because hee would giue you time & means of repentance; it is because* *he would not haue you perish but come to repentance, that you may be saued.* Which if you doe not, this his bounty & long-suffering maketh way for his iustice, and serueth to leaue you without excuse; and to heape vp wrath for you against the day of Indgement, the day of the reuelation of the iust indgement of God, who shall render to euery man according to his workes. For ¶ *God knoweth how to reserve the wicked to the day of Indgement to bee punished.* Hee will take his time ¶ *to heare, and afflict you,* When he ¶ *shall set all the finnes, of you that forget him, in order before you; then*

* 2 Pet 3.9

Rom. 2.4.
5.6.

¶ 2 Pet.
2.9.

¶ Psal. 55.
19.
¶ Psal. 50.
21.22.

Chap. 14.

Sect. 2.

(if your speedy repentance doe not now preuent it) *he will teare you in peeces when there shall be none to deliuer.* The longer hee was in fetching his blow, the more deadly will his stroake be when it commeth. Many *male-factors are not so much as called at a quarter Sessions*, when lesse offenders are both called and punished; yet haue they no cause to promise safety to themselves, for *they are reserued for a more solemne tryall, and execution at the grand Assises.* So wicked men that are not *afflicted here, are reserued for the last Iudgement*, at the great and terrible day of the Lord.

Presump-
tion of
being in
Gods fa-
uour be-
cause they
prosper in
this life,
remoued.

4. There are some which hope that God doth loue them and that he doth intend to saue them; for *they prosper in euery thing*, and are not in trouble and distresse as other men; hereupon their consciences are quiet, and without feare.

Let

Let mee tell you who thus thinke, that, alas, this is a poore foundation to build your hope vpon. What? *are you the better for your prosperity? are you more thankful, and more obedient? Do you the more good, by as much as you doe prosper more? If so; well, if not; know, Salomon, by the Spirit of truth, telleth you that no man can know Gods loue or hatred by al that is before him, be it prosperity or aduersity. In these things there may bee one and the same euent to the righteous and to the wicked. Know moreouer that the wicked, for the most part, thriue most in this world; God giuing, them their ^cportion in this life, where-with they fat themselues against the day of slaughter, making their owne ^utable their snare, and their ^xprosperity their ruine.*

*Eccles. 9.
1. 2.*

** Psal. 17.
14.*

*^u Psal 69.
22.
^x Pro. 1. 3.*

5. There are many, who comparing themselves, with themselves,
25

Chap. 14**Se^t. 2.**

Presump-
tion, that
they shall
be saued
because as
great sin-
ners as
they haue
bene sa-
ued, re-
moued.

* Luk. 18.
11.

^a Luk. 15.
7.

^b 2 Cor. 10
12.

^c 2 Cor. 10
18.

selues, passing by their owne many sins, looking onely vpon their owne Hypocriticall and ciuill good purposes and deedes; comparing also their sinnes with the notorious sins of God people committed before their Conuer- sion, and with the grosse sinnes of Noah, Abraham, Lot, Peter and other godly men, after Conuer- sion, hence conclude, that sith such are saued, they conceiue a good opinion of themselves, and hope they shall bee saued, they thinke that all is well with them, being such of whom our Sauiour speaketh that ^a need no repentance.*

I would haue these to know, that^b they that compare theselues with themselves are not wise, and they that thinke well of them- selues & ^c commend themselves are not approued, but those onely whom the Lord commendeth. Moreouer the slips & fals of the Elect, both before and after Con- uersion,

uerſion, did ſerue for their owne humbling, and for a warning to all that ſhould heare thereof.

God knoweth how to reſproue and chaſten his owne that offend, giuing them repentance to life and Saluation; and yet iuſtly will condemne all thoſe that ſhall wittingly ſtumble at their falls, and wilfully lie in their ſins being fallen. It is not ſafe following the beſt men in all their actions, for^d *in many things they ſin all*, not only before, but after conuerſion. And as the^e *cloude* that guided the *Iſraelites*, had two ſides, the one *bright and ſhining*, the other *blacke & darke*, ſuch is the *cloude of Examples of godly men*. Thoſe which will bee directed by the *light ſide* thereof ſhall with the children of *Iſrael* paſſe ſafely towards the *beauenly Canaan*; but thoſe that will follow the *darke ſide* of it ſhall all periſh with the *Egyptians* in the *Red ſea of deſtruction*.

Chap. 14

Sect. 2.

~~24~~

^d Iam. 3. 2

^e Exod. 14
20.

~~24~~

Chap. 14

Sect. 2.

145.

^fLuk. 18.
10. 11.

Presump-
tion, of
saluation
by Popes
pardons,
pennance,
and merit
of works,
remoued.

struction. Whatsoever any were before conuersion, or whatsoever grosse sin they fall into after conuersion, if they bee humble and truely repentant, none of them are laid to their charge, because they are *done away by Christ Iesus.* These are in better state then *those* who for matter neuer committed so great sins, if *Pharise-like* they repent not of their lesler sinnes as they esteeme them, and are proud of their supposed goodnesse and well doing. For God, in iustifying the humble ^f*Publican* rather then the proud *Pharise*, sheweth that *proud innocencie is alwaies worse then humble guiltinesse.*

6. There are likewise *some others*, who are guilty to themselves, of damnable sins, yet *hope to be saued by the goodnes of other men*, by pardons from the Pope by absolutions of Priests, and by certaine satisfactory penitential externall

externall acts of their owne, and by good workes, such as almes, &c. These are *Papists*, who, if they may haue hope of the Popes Indulgences, if they can get his pardon, and a Priests absolution, if they fulfill their penance inioyned, if they bee deuout in certaine superstitions, in their *wil-worship*, and *voluntarie religion*, their *Conscience is quiet* for a time, notwithstanding their foule and blacke sins, euen their *abominable Idolatries*.

Colof. 2.
18.

I do these to wit that all this is but a blindfolding, smothering, and *stupefying the conscience* for a time, laying a double, and a far greater guilt vpon it, it is farre from being any meanes truely to pacifie it. For how can any man haue true peace from any, or from all such actions as are in themselves an actuall ^h *denying of the true head of the Church Iesus Christ*, and are a *cleauing to a false head which is Antichrist*?

^h Colof. 2.
19.

Chap. 14
Sect. 2.i Luk. 17.
9, 10.Presump-
tion, of
saluation
because
God is
mercifull,
remoued.k Rom. 9.
18.

Antichrist? And how can any man, merit for himselfe, when our ⁱ *Sauour* saith, when hee hath done all that is commanded, hee is an vnprofitable seruant, and hath done but his duty, which thing he must say and acknowledge. All these before mentioned build their hopes vpon false grounds. Those that follow build their presumptuous and false hopes vpon a misse application of true grounds.

7. Many acknowledge that they haue sinned and doe deserue eternall damnation; but they say *God is mercifull*, therefore their heart is quiet without all feare of Condemnation.

It is most true that *God is most mercifull*: but how? Know he is not necessarily mercifull, as if he could not choose but shew it to all men. He is voluntarily mercifull, ^k shewing mercy onely to those unto whom hee will shew mercy. God could, and did hate,

¹ *hate*, and in his iustice con-
demne *Eſau*, notwithstanding
his *loue*, and mercy to *Iacob*.
God is *all iustice*, as well as *all*
mercy; but he hath his *ſeuerall*
objects of iustice and mercy, and
hath his ^m *ſeuerall* vessels of
wrath and mercy into which re-
ſpectiueſly hee doth powre his
wrath or mercy. When God
ſpeaketh of obſtinate ſinners, he
ſaith that ⁿ *he will not be merci-*
full to their iniquities, and ſaith
againē, *He that made them will*
not haue mercy on them. And
Dauid prayeth with a Prophe-
ticall Spirit, ſaying to God; ^o *Be*
not mercifull to wicked trans-
greſſors; And who are theſe,
but ſuch as ^p *hate to bee refor-*
med, who are *presumptuous*, and
^q *turne the grace of God into*
wantonneſſe. Nay, concerning
them that *alwayes erre in their*
heart, hee hath in effect ſworne
that he will ſhew them no mer-
cy. For ^r *hee hath ſworne that*
they

Chap. 14

Sect. 2.

¹ Rom. 9.

13.

^m Rom. 9.

22.23.

ⁿ Iſa. 27.

11.

^o Pſal. 59.5

^p Pſal. 50.

17.22.

^q Iude 4.

^r Heb. 3.10

11.

*Chap. 14**Sect. 2.*

Presump-
tion from
vniuersall
redempti-
on, remo-
ued.

* Ioh. 1. 29

Ans.

1 Tim.

2. 6.

they shall not enter into his rest.

8. Some others goe farther, they acknowledge that Gods Iustice must be satisfied, & they thinke it is satisfied for them, *they dreaming of vniuersall redemption by Christ*, who indeed is said to die to * *take away the sins of the world.* This causeth their Conscience to bee quiet, notwithstanding that they liue in sinne.

It must be granted that *Christ gaue himselfe a rancome for all*, This rancome may be called generall and for all in some sense : but how ? In it selfe considered it was of *sufficient price* to redeeme all men; and it was paid in such sort, that it is *applyable* to all without exception by the preaching and ministry of the Gospel. And it was so intended by Christ, that the *plaster* should be as large as the *sore*, and that there should bee no defect in the remedie by which

which man should be saued, but that all men, and each particular man might in that respect *become saueable by Christ*, yet only by such meanes as God had appointed, that is by faith, by which Christ is actually applied. Which conditionall reprobates, (to whom the Gospell doth or may come) make impossible to themselues, through a wilfull refusing of the Gospel, and saluation it selfe by Christ vpon those tearmes which God doth offer it. Vpon this sufficiency of Christs ransome, and intention of God and Christ that it should be sufficiēt to saue all, is founded that *generall offer of Christ to all and to each particular man to whom the Lord shall please to reueale the Gospell; likewise that vniuersal precept of the Gospel,* ^u *commanding euery man to repent and beleue in Christ Iesus: as also the vniuersall promise of saluation made to^x euery one*

Chap. 14
Sect. 2.

^t Mat. 28.
19.

^u Mat 3. 2.
7. 8.
Mar. 1. 15

^x Ioh. 3. 16

Chap. 14
Sect. 2.

one that shall beleene in Christ Iesus, haue their foundation thence.

Notwithstanding all this, let not euery one, nor any one presently presume hee shall bee saued. For God did intend this al-
sufficient price for all, *otherwise to his elect in Christ*, then to those whom *he passed by and not elected*; for he intended this not onely out of *a generall loue* to mankinde, but out of *a peculiar loue* to his elect. He gaue not *Christ equally and alike* to saue all. Christ so dyed for al, that his death might be *applyable* to all. He so dyed for the Elect, that his death might be *actually applied* vnto them. He so dyed for all, that if they should *beleene in Christ* they might be saued. But hee so dyed for the *Elect* that they might actually *beleene*, and be saued. Hence it is that Christs death becommeth effectually *to them and not to the other,*

146.

other, though sufficient for all. Now that many belecue not, they hauing the means of faith, the ^a fault is in themselves; but that any belecue to Saluation it is of ^b Gods grace attending his ^c Election, and Christs dying out of his especiall loue for them; and not of the power of mans free will. Moreouer, notwithstanding this Couenant thus made, and confirmed thus by Christ, the Cōmunication of this *covenant* is left still in the free and full power of his Father to dispense where he pleaseth, and to whom he pleaseth, euen as he will. Furthermore it must bee considered that notwithstanding the all-sufficiencie of Christs death, whereby the new Couenant of grace is ratified & confirmed, *the covenant is not absolute*, but conditionall. Now what God propoundeth conditionally, no man must take absolutely. For God hath not said that

Chap. 14
Sect. 2.

^a Act. 28.

26.

Esa 5.9

Mat. 13.

14 15.

^b Mat. 13.

11.

^c Act. 13.

48.

*Chap. 14**Sect. 2.*

that al men without exception shall be saued by Christs death: albeit he saith Christ died for al; but Saluation is promised to al, only vnder the *Condition* of Repenting and beleeuing in Christ that dyed; I call them *conditions not for which* God ordained mē to life; but *conditions to which they were ordained*, by which as by the fittest way (man being a reasonable and voluntary agent) God might glorifie himselfe in bringing them to eternall life.

Wherefore notwithstanding *Christs infinite merit*, whereby he satisfied for mankinde, and notwithstanding the *vniversality of the offer of saluation to all to whom the Gospell is preached*; both *Scripture and experience* shew, that *not al, nor yet the most* shall be saued, and that because the number of them which repent, and *vnfainedly beleene*, whereby they make *particular* and

and *actuell application of Christ*
and his merits to themselves are
fewest. For of those *many that*
are called ^d *few are chosen.*

Wherefore let none ignorantly
drea^me of an absolute vniuersal
redemption, as many simple
people doe. Nor yet let any
thinke, that because of the large
extent of *Christs Redemption*,
they may bee saued when they
will. For though *Christ* be said
to suffer to ^e take away the sins
of the ^f *whole world*, yet the
Scripture saith that the *whole*
world of unbeleeuers and of un-
godly men shall perish eternally.

Many will yeeld that they
must haue faith and repentance
and that they must be ingrafted
into *Christ* and become new
creatures, else they cannot look
to be saued, but *they thinke they*
are all this already, whence fol-
loweth quiet of Conscience.
Whereas when it commeth to
the tryall, their faith and repen-
tance

Chap. 14
Sect. 2.

^d Mat. 20.
16.

^e Ioh. 1. 29

^f 1 Ioh. 2. 2

^g 2 Pet. 2.

5.

^h Iude 14.
15.

Presump-
tion of
saluation
vpon con-
ceit their
faith and
repentance
is good,
when its
not remo-
ued.

Chap. 14
Sect. 2.

Reasons
on which
many fal-
sly thinke
they haue
faith.

tance are found not to bee
found. As shall thus appeare.

They thinke they haue faith
(1) Because *they beleene the
whole Scripture* to be the good
Word of God (2) They beleue
not onely that there is a God,
but that *Iesus Christ is the Son
of God and Saviour of the world,*
yea, according to the letter they
beleue all the *Articles of the
Christian faith,* (3) They thinke
they are beleeuers, because *they
haue bin Baptized,* and haue
giuen their names vnto Christ;
*they professe the onely true Reli-
gion,* they haue the very true
forme of godlinesse in all the
externall exercises of Religi-
on.

Whereas if they beleue *no
more, nor no better,* they may
know that there faith is onely
an *historicall and generall faith,*
or onely a temporary faith at
the best, *necessary* indeed to *Sal-
uation,* but *not sufficient* to saue.

The

The ^a *Dinels* beleeeue as much as the first, and very hypocrites may, and doe professe, and doe as much, as the second, and third. The Apostle *Paul* (hauing to doe with hypocriticall *Iewes* who be cause of their *Sacraments* and *forme of knowledge*, and profession though without practise, did nourish in themselves a vaine perswasion that they should bee saued) hee remoueth this false ground of their hope, thus, saying, ^b *Hee is not a Iew which is one outwardly but hee is a Iew which is one inwardly, neither is that circumcision which is outward in the flesh, but that which is of the heart in the Spirit and not in the letter, whose praise is not of men but of God.* In like manner Saint *Peter* doth giue all Christians to know, that that *Baptisme* which is onely a putting away of the filth of the flesh ^c *doth not saue;* but that *Baptisme* which giueth prooffe

Chap. 14

Sect. 2.

a James

2. 19.

b Rom. 2.

28. 29.

Rom. 2. 28

29.

c 1 Pet. 3.

21.

Chap. 14

Sect. 2.

^d Heb. 10.

22.

^e 1 Pet. 3.

21.

^f 2 Tim.

3.5.

^g Luk. 13.

26.

proofe that the ^d heart is sprinkled from an euill conscience, as well as the body washed with pure water, shewing it selfe by the ^e answer which a good conscience maketh in beleeuing in truth, consenting vnto and embracing the new covenant, whereof Baptisme is a seale, of which anciently men of yeares made profession when they were Baptized. Neither is it any thing worth to haue the ^f forme of godlinesse in profession, when the power thereof is denied by an euill conuersation. For howsoeuer such as these are most apt to claime an interest in *Christ*; yet so long as their faith is not a paticular faith, drawing with it affiance, and sole relyance on *Christ* for Saluation, declaring its truth and life by endeououring to performe the new covenant on their part, by new obedience, in an endeavour vnto all manner

manner of good workes; ^hOur
Saviour professeth that he know-
eth them not, but biddeth them
depart from him, because they
were workers of iniquity.

But many of these presume
farther, that their faith is a lively
and saving faith, & that because
as they thinke they haue repented
and are become new creatures.
And all because they haue had
such an inlightning as by nature
man cannot attaine vnto, nay, the
word hath affected them much
and somewhat altered them
from what they were, namely,
(1) when they were hearing a
Sermon, or when Gods rod was
ouer them they haue mourned,
wept and shewed some kinde of
humiliation (2) At the hearing of
Gods pretious promises in the
Gospell in the glad tidings of
Saluation they haue felt a taste
of the heauenly gift, and of the
good Word of God and of the
powers of the world to come.

R

And

Chap. 14

Sect. 2.

^hLuk. 13.

27:

Reply.

Chap. 14

Sect. 2.

^d Heb. 10.

22.

^e 1 Pet. 3.

21.

^f 2 Tim.

3.5.

^g Luk. 13.

26.

proofe that the ^d heart is sprinkled from an euill conscience, as well as the body washed with pure water, shewing it selfe by the ^e answer which a good conscience maketh in beleeuing in truth, consenting vnto and embracing the new couenant, whereof Baptisme is a seale, of which anciently men of yeares made profession when they were Baptized. Neither is it any thing worth to haue the ^f forme of godlinesse in profession, when the power thereof is denied by an euill conuersation. For howsoeuer such as these are most apt to claime an interest in *Christ*; yet so long as their faith is not a paticular faith, drawing with it affiance, and sole relyance on *Christ* for Saluation, declaring its truth and life by endeououring to performe the new couenant on their part, by new obedience, in an endeour vnto all manner

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Saluation they haue felt a taste
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powers of the world to come.

R

And

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Sect. 2.

^h*Luk. 13.*

27:

Reply.

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Sect. 2.

And (3) they finde that *they* doe not commit many of those finnes which they were wont to commit; and that they doe many good duties towards God and man which they were wont not to doe.

Answ.

But what of all this, these men, as neere as they come, yet going no farther, are farre from Saluation. For the *Common gifts of Gods Spirit*, giuen vnto men in the ministry of the *Gospell*, may eleuate a man higher, and carry him farther towards *heauen* then nature, Art, or meere humane industry can doe; and yet if the *sauiing graces of the same Spirit* be not added, hee will be left far short of *heauen*. Meere oratory in some patheticall Preachers, when they speake of matters dolefull and terrible, will moue the affection, and drame teares from some heerers. Likewise a plaine powerfull and downe-right

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Sect. 2.*

right conviction of the certainty of Gods wrath denounced; and sense of some iust iudgement of God *may wring forth some teares, some humiliation, yea some kinde of reformation.* Did not ⁱ *Felix* tremble, when Saint Paul reasoned of *Righteousnes, Temperance, and Iudgement to come*? Did not ^k *Ahab* humble himselfe when the Prophet denounced Gods iudgements against him & against his house? Did not the ^l *Israclites* oft (when they were in distresse and when God did not only warne them with his Word, but smote them also with his rod) *returne and seeke earely after God.*

ⁱ Act. 24.
25.

^k 1 King.
21. 21. 27.
29.

^l Psal. 78.
34.

And whereas they say, they tasted of the heavenly gift, and of the good Word of God, and of the powers of the world to come, they may know, that such is the *sweetnesse of Gods promises, and such is the evidence and goodnesse of Gods*

Chap. 14
Sect. 2.

^m Mat. 13.
20. 21. 22.

ⁿ Heb. 6.
4. 5. 6.

^o Mar. 6.
20.

truth in the glad tidings of Saluation that (the common gift of the Spirit going with it) all the forementioned feelings may be wrought in men altogether destitute of saving grace. For did not the ^m seede sown in stony & thornie ground go thus far? Did not those mentioned in the ⁿ Hebrewes (who notwithstanding all this might fall away irrecoverably) attaine to this much?

Now if men not in state of grace may go so far as hath bin proued, then it must not bee maruelled that euen such with ^o Herod may also reforme many things.

Besides; they mistake, when they say, they are *changed & reformed*, if still they retaine any *bosome and beloued sin*, as Herod did. *To change sins, one sin into another, is no change of the man*, for he that changeth the *prodigality* of his youth into *Conetousnesse*

tonnesse in old age, remaineth a notorious sinner before God as well now, as then; conceiue the like of all other, likewise to forbear the *act of any sinne*, because they haue not the *like power, occasions, temptations, or meanes* to commit sin as in former time, *this is no change: sinne in these respects hath left them, not they it.*

For true *conuersion & repentance* doth consist of a true and through change of the whole man as well in one part as another wherby not only *some actions are changed*, but first & chiefly *p the whole frame and disposition of the heart is changed* and set straight to Godward from *euill to good*, as well as from *darknes to light*. And whereas naturally a man is earthly minded and maketh himselfe his vtmost end; so that either hee onely *mindeth earthly things*, or if he mind *heauenly things*, it is *in an earthly*

Whatt true
couersō
and repē-
tance is.

¶ Eph. 4.
22. 23. 24.
Rom. 12. 2

Chap. 14

Sect. 2.

9 2i King.

10.

1 Colof. 3.

1, 2.

Presump-
tion of re-
pentance,
hereafter
remoued.

manner, and to an *earthly* end as did *Iehu*: if this man haue truly repented, and is indeed conuer-
ted, he becommeth *heavenly minded*; he maketh God and his glory his chiefe and furthest end; insomuch that when hee hath cause to minde earthly things, his will and desire is to minde them in an *heavenly manner*, and to an *heavenly* end. If you would iudge more fully and clearely of this true change; See at large the description, and *signes of vprightnesse* before delivered, Chap. 11.

Last of all, there are many presume (that although as yet they haue no sauing faith in Christ, nor sound repentance) that God will giue them space and grace to repent, and beleene before they die. Whence it is they haue peace, for the present.

These must giue me leaue to tell them that they put themselves vpon a *desperate hazard*,
and

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Sect. 2.

and aduenture, first. who can promise vnto himselfe one minute of time more then the present, sith euery mans breath is in his nostrills ready to expire euery moment. Besides, the Spirit saith,^f *God doth bring wicked men to desolation as in a moment.* And againe,^t *He that being often warned, hardeneth his necke, shall sodainely bee destroyed without remedie.*

^f Psal. 73.
19.

^t Pro. 29. 1

(2) Suppose they may haue time, y^t whether they shal haue grace to beleue and repent, is much to be doubted. For the longer repentance is deferred, the heart is more hardned, and more indisposed to repentance through the ^u *deceitfulnesse of sin.* And it is a iust iudgement of God vpon such, as are not led to repentance by the riches of Gods goodnesse, forbearance and long-suffering, that he should leaue them to their ^a *impenitent hearts,* that cannot repent, so treasuring vp

^u Heb. 3.
13. 15. 19.

^a Rom. 2. 5

Chap. 14. vnto them wrath against the day
 Sect. 2. of wrath. Custome in sin doth
 Rom. 2. 5. so roote and habituate it in
 man, that it will bee as hard for
 him by his owne will and pow-
 er to repent hereafter (he neg-
 lecting Gods present call and
 offer of grace) as it is for the
 b Ier. 13. b blackmoore to change his skin,
 23. or the Leopard his spots.

It cannot be denyed, but that
 God hath kept himself free, and
 at liberty, that if hee please, hee
 may open a doore of hope, & gate
 of mercy vnto the most obstinate
 sinner who hath deferred his re-
 pentance to his old age; wher-
 fore if such a one finde his heart
 to be broken with remorse for
 his other sins, and is troubled in
 conscience for this his sinne of not
 accepting of Gods grace when it
 was offered; I wish him to hum-
 ble himselfe before God and con-
 ceine hope. For God hath promi-
 sed pardon to the penitent
 c whensoever they repent. And
 though

c Ezek. 18
 21. 22.

though no man can repent when hee will, yet such a one may hope that God is now giuing him repentance in that he hath *touch'd his heart*, and made it to be burdened with *sin*.

Yet for all this hope which I giue to such a man, know, that it is rare, and very seldome to be found, that those that continued to despise grace vntill their age did euer repent, but God left them iustly to perish in their impenitency, because they despised the means of grace and the season in which hee did call them to repentance, and did offer them his grace, wherby they might repent. God dealeth withall sinners ordinarily as he said he would do, and as he did to *Indah*, *Because I would haue purged thee* (saith he) that is, I tooke the onely course to purge thee, and bring thee to repentance,^d & thou wast not purged, therefore thou shalt not be purged

^d Ezek. 24
13.

R 5 from

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from thy filthinesse any more, till I haue caused my fury to rest on thee. Thus I haue endeaoured to discouer and remoue the false grounds and missapplicati-
on of true grounds, whereby the Conscience is deluded, and brought into a dangerous quiet and false peace.

° 1 Tim.
4.2.

In the third place hee that would not be gulled with a false peace in stead of a true, must be-
ware of obstinacy, delight & sens-
lesnesse of sin. For this^e seares the
Conscience as with an hot iron.
Now a seared conscience is qui-
et with a false peace, not because
there is no danger; but because
it doth not feele it. Great care
must be had therefore, least the
conscience be seared, being made
thick skinned, brawny, and sens-
lesse, for then it doth altogether,
or for the most part, forbear to
checke or accuse for Sinne, be it
neuer so hainous. This seared-
nesse is caused by a witting and
customary

customary living in any sin; but especially by living in any *grosse* sin, or in the *allowance* & delight in any knowne sinne, also by allowed^f *hypocrisie* and dissimulation in any thing. and by doing any thing^g *contrary to the cleere light of nature*, planted in a mans own brest, and head, or^h *contrary to the cleere light of grace* shining in the motions of the Spirit, in the checks of conscience, and in the instructions of the *Word*. Keepe therefore the conscience tender by all meanes (1) By *hearkning* readily to the voice of the word (2) By a carefull *suruay* of your wayes dayly. (3) By keeping the conscience soft with *godly sorrow* for sin. (4) By *hearkning* to the voice of conscience admonishing & checking the guilt of sinne. Either of these three kinds of conscience viz. the *blinde*, *presumptuous*, & *seared* conscience will admit of a kinde of *peace* (or *truce* rather) for

Chap. 14
Sect. 2.

Causes of a seared conscience to bee avoided.

^f 1 Tim.

4.2.

^g Rom. 1.

27.

Iude 10.

Eph. 4. 18.

19.

^h Heb. 10.

26.

Meanes to keepe the Conscience tender.

27.

Chap. 14

Sect. 2.

Gen. 4. 7.

for a while, while it sleepeth; but what God said of *Cains* sinne must bee conceiued of all sinne; *If thou doest not well, sinne lyeth at the doore.* And vpon what tearmes soeuer it bee that it lye still, and trouble not the *Conscience* for a time, yet it wil awake in its time, and then by *as much* as it did admit of some peace and quiet, it will grow *more* turbulent madde and furious; and (if God giue not repentance) this false peace endeth for the most part either in a *"reprobate minde,* or *"a desperate end* euen in this life, besides the hellish horrors in that which is to come.

"Rom. 1.
21. to 29.

"Mat. 27. 5

Signes of
false hope
and peace

Now to the end that no man should quiet his hart in this false & dangerous peace, whether it proceed from the aforementioned causes or from any other; I would aduise him to try his peace, whether, it be not false, by these infallible markes.

First,

First, is any man at peace with Gods enemies, allowing himselfe in the loue of those things or persons which hate God, and which are hated of God, such as are the world & the things of the world, whereby hee denieth the power of godlinesse, liuing wittingly and delighting in any euill company or in any grosse sin, as vaine or false swearing, open prophanation of the Sabbath, Malice, Adultery, Theft, Lying, or in any of these mentioned, 2 Tim. 3. 2. 3. or in any known sin with allowance. The holy Ghost saith of such that ^athe loue of God is not in them, therefore the peace of God is not in them, and whosoever maketh himselfe a friend to his lusts & to the world, maketh himself an ^benemie of God. As any man is at peace with the flesh the world and the diuel, hee is not at true peace with God, nor God with him. If any such expect peace, & should aske is it peace?

answer

^a 1 Ioh. 2.
15.

^b Iam. 4. 4.

Chap. 14

Sect. 2.

2 King 9.
19.22.Heb. 13
18.

2 Tim. 3. 5

answer may bee made like to that which *Iehu* made, both to the *seruants* and *king of Israell*. *What haue you to do with peace?* *What peace so long as your notorious sins and rebellions wherein you delight, are so many?* For hee that careth not to keepe a good conscience towards God and towards men, cannot haue true peace of conscience. For there is no true peace but in a good conscience.

Secondly, is any man not at peace but at warre rather with Gods friends, and with the things which God loueth; being out of loue with spirituall and conscionable prayer, hearing the Word, good company of Gods people, and the like; if any man despise the things God commandeth, and loueth; certainly, God and he are two, and whatsoeuer his forme of godlinesse be, God holdeth him to be yet in state of perdition.

For

For whosoever saith he knoweth God but yet loveth not, and keepeth not his Commandements, he is a Lyar. And if any man love not his brother, whatsoever shew of peace and friendship is betwixt God and him. I am sure God saith,* he that doth not righteousness is not of God, neither he that loveth not his brother, he is a childe of the diuell, and therefore hath no true peace with God.

Thirdly, he whose quiet of heart and Conscience is from false peace, is willing to take it for granted that his peace is sound and good; and cannot abide to looke and to enquire into his peace, to try whether it be true, and whether it bee well grounded or no; being (as it seemeth) afraid lest stirring the mud and filth that lyeth in the bottom of his heart, hee should disquiet it. And for this cause it is that such a one cannot endure

*Chap. 14**Sect. 2.**1 Ioh. 2. 4.*** Ioh. 3. 10*

*Chap. 15**Sect. 1.**2 Chron.**36. 16.**Act. 7. 54.*

dure a searching ministry, nor will like that Minister which will diue and rake into the Conscience, by laying the heart and Conscience open to the light and touchstone of the Word.

Thus I haue shewed you what is a first and maine impediment to bee removed (viz. presumption and false hope) if you would haue true peace, for *false hopes* breede onely *false peace*.

CHAP. XV.

Touching false feares.

SECT. I.

THe second head to which I reduced impediments to true peace is *false feare*, for if you doubt, feare, or despaire of your estate without cause, it will much disturbe and hinder your peace. There

There is an *holy feare* and des-
paire wrought in man, when
God first *convinceth* his heart
and conscience of *sinne*; where-
upon (through sense of Gods
wrath and heauie displeasure,
together with a sense of his
owne disability in himselfe to
satisfie & appease Gods wrath)
he is in great perplexity, being
out of all hope to obtaine
Gods fauour, or to escape the
vengeance of *Hell* by any thing
which he of himselfe can doe,
or procure. This is wrought
more or lesse in every man of
yeeres before conuersion, as
in those which were ^a *pricked*
at heart at Peters Sermon, and
in ^b *Saint Paul* himselfe, and in
the *Taylor*. This is a good neces-
sarie feare, seruing to prepare a
man to his conuersion. For in
Gods order of working, he first
sendeth the ^{*} *Spirit of bondage*
to feare, before hee sendeth the
Spirit of Adoption to enable a
man

Chap. 15

Sect. 1.

Needfull
feare be-
fore con-
uersion.

^a Act. 2. 37

^b Act. 9 6

^c Act. 16.

29.

^{*} Rom. 8.

15.

Chap. 15
Sect. 1.

Holy and
good feare
after con-
uerſion.

^dPhil. 2. 12
^e1 Pet. 1.
17.

man to cry *Abba father*. This feare, and trouble of conſcience riſing from it, is good; and as the Needle to the thred, maketh way vnto true peace.

Moreouer after that a man is conuerted, though hee haue no cauſe to feare damnation; yet he hath much matter of *feare*; by as much as he is yet ſubiect vnto many *euils* both of ſinne and paine; as leaſt hee offend God, and cauſe his angrie countenance, and his iudgements; alſo, leaſt hee ſhould fall backe from ſome degrees of grace receiued, and leaſt he fall into ſome dangerous ſinne, and ſo looſe his euidence of heauen, and comforts of the *Spirit*. Wherefore we are commanded to ^d*Worke out our Saluation with feare and trembling*; ^eand to paſſe the whole time of our ſo- iourning here in feare.

This feare, while it keepeth due meature, cauſeth a man to be

bee

bee *circumspect* and *watchful* least he fall, it spurreth him on forward to repent, and quickens him to aske pardon and grace to recouer when hee is fallen. This also is a good and necessa-
rie feare; yea, an excellent meanes to prevent trouble, and to procure peace of Conscience. But the *feare* of which I am to speake, and which, because it disturbeth true peace is to be remoued, is a groundlesse and *causelesse feare* that a man is not in state of grace, albeit hee hath giuen his name to *Christ*, and hath not only giuen good hope to others; but (if he would see it) hath cause to conceiue good hope that hee is indeed in the state of Grace.

This *feare* may rise either from *Naturall distempers*, Satan ioyning with them. Or *Spirituell temptations* rising from causelesse doubts.

By naturall distempers, I
meane

Chap. 15
Sect. 1.

Causelesse
feare.

Chap. 15

Sect. 1.

The kinds
of cause-
lesse feare

meane a disposition to frensie or height of *Melancholy*, in which states of body the spirits are corrupted through superabundance of *Chollar* and *Melancholy*, whereby first the *braine* (where all notions, and conceits of things to bee vnderstood, are framed) is distempered, and the power of *Imagination* corrupted, whence arise strange fancies, doubts, & fearfull thoughts. Then secondly, by reason of the intercourse of the spirits betweene the head and the heart, the *heart* is distempered and filled with griefe, despaire and horror, through manifold feares of danger, yea, of damnation; especially when *Sathan* doth conueigh himselfe into those humours, which as he easily can, so he readily will do, if God permit.

Strange
effects of
feare ri-
sing from
naturall
distem-
pers.

Where there is trouble of this sort it vsually bringeth forth strange & violent effects,
both

both in body and minde, and that in him that is *regenerate*, as well as in him that is *unregenerate*. Yea so far, that (which is fearefull to thinke) even those who, (when they were fully themselves) did truly feare God, haue in the fits of their distemper (through impotency of their vse of reason, and through the *Diuels* forcible instigation) had thoughts, and attempts of laying violent hands vpon themselves and others, whom they haue dearly loued. And when they haue not well knowne what they haue done or said, haue bin heard to break out into oathes, cursing, and blasphemous speeches against God and his word, who were neuer heard to doe the like before.

These *troubles* may be known from true *trouble of Conscience*, by the strangenesse, vnreasonablenesse, absurdity and senselessnesse

Differēce
betweene
trouble
rising frō
bodily distemper &
that of
trouble of
consciēce.

Chap. 15
Sect. 1.

Some difference
betweene
regene-
rate, and
vnregene-
rate, in
these di-
stempers.

lessenesse of their conceits in other things, as to thinke they haue no heart, and to say they cannot doe that which indeed they doe, and a thousand other odd conceits which standers by see to be most false. Whereby any man may see that the roote of this disturbance is in the *Phantasie*, and not in the heart.

Albeit, both the *regenerate* and *unregenerate* according as they are in a like degree distempered are in most things alike; yet in this they *differ*; Some beames of *holinesse* will glance forth now and then in the regenerate which doth not in the *unregenerate*, especially in the intermissions of their sins. Their desires will be found to be different, and if they both recouer, the one returneth to his wonted course of holines with increase: the other (except God worke with the affliction to conuersion) continueth in his accustomed

med wickednesse. It pleaseth God, that for the most part his owne children who are thus distempered, haue the strength of their *Melancholy* worne out and subdued before they die, at which time they haue some sense of Gods fauour to their comfort; But if their disease continue, it is possible that they may *dier aining*, and in seeming, (if you iudge by their speeches) *despairing*, which is not to bee imputed vnto them, but to their *disease*, or vnto *Sathan* working by the disease; if they gaue good testimonie of holinesse in former times.

When these troubles are meerely from bodily distempers, though they be not *trouble of conscience*, yet they make a man vncapable of the sense of *peace of conscience*. Therefore whosoever would enioy the benefit of the peace of his conscience, must doe what in him

Chap. 15

Sect. 1.

The best
meanes
to quiet
the heart
in bodily
distēpers.

him lieth, to preuent or remoue these distempers. And because they grow for the most part from *naturall causes* therefore *naturall*, as well as *spirituall remedies* must be vsed.

1. Take heed of all such things as *feed* those humors of Chol- lar and Melancholy, which must be learned of experienced men, and of skilfull *Physitians*, and when need is, *Physicke* must bee taken to preuent or remoue them.

2. Auoide all *vnnecessarie solitarinesse*, and as much as may be keepe company with such as truly feare God, especially with those who are full of cheerefulnesse, and ioy in the Lord.

3. Forbeare all such things, as *stirre vp* these humours, as, *immoderate grieffe ouer carefull studie*, and musing too much vpon any thing, likewise all *suddaine and violent passions of anger*.

4. Shun

4. Shun *Idlenesse*, and according to strength and meanes be fully imployed in some lawfull businesse.

5. Out of the fit, the partie thus affected must not oppresse his heart with *feare* of falling into it againe, any more then to quicken him to prayer, and to cause him to cast himselfe vpon God.

6. Out of the fittes (and in them also if the partie distempered be capable) *spirituall counsell* is to be giuen out of *Gods Word*, wisely, according as the partie is fit for it, whether to *humble him*, if he hath not bin sufficiently humbled, or to *build him up and comfort him*, if he be already humbled.

7. Lastly, remember alwaies that when the troubled person is himselfe, that he be moued to *prayer*, and that others then *pray* much with him, and at all times pray much for him.

S

When

Chap. 15

Sect. 2.

When these troubles are mixt, comming partly from naturall distemper, and partly from spirituall temptation: then the remedie must bee mixt of helpes naturall and spirituall. What the naturall helpes are hath been shewen, also what the spirituall in generall, and shall bee shewed more particularly, in remouing false feares rising from spirituall temptations.

Differēce
betweene
those
feares
which rise
chiefely
from Me-
lancholy,
and those
which are
chiefly frō
trouble of
consciēce.

The feares which rise for the most part from distemper of body, may bee knowne from those, which for the most part, or onely, rise from the spirituall temptation, thus. When the *first sort* are clearely resolued of their doubts, and brought vnto some good degree of cheerefulness and comfort, they wil yer, it may be, within a day or two, sometimes within an houre or two, vpon euery slight occasion and discouragement, *returne to their old complaints,* and

and will need the same meanes to recouer them againe. But those whose trouble is meerely out of spirituall temptation and trouble of conscience, although for the time it is very grievous and hardly removed, and sometimes long before they receive a satisfying answer to their doubts; yet when once they receive satisfaction and comfort, it doth *hold and last* vntill there fall out some new temptation, and new matter of feare. This is because their *Phantasies* and memories are not disturbed in such sort as the others were.

The seeming groundes of feares that a man is not in state of grace, when yet he is, are for variety almost infinite. I haue reduced them into this order, and vnto these heads.

First, they who are taken with false feares, will say *their sins bee greater then can be pardoned.*

S 2

Secondly,

The
ground
of false
feares.

Chap. 15
Sect. 1.

Secondly, when they are driven from that, they say then that *they feare God will not pardon*. When they are driven from this, by causing them to take notice of the signes of Gods actuall love to them which give prooffe that hee will saue them. Then,

Thirdly, *they will question the truth of Gods love, and fauour*. But being put vpon the triall whether God hath not already iustified them, and given them faith in Christ; which are sufficient proofes of his love. then,

Fourthly, *they will seeme to haue grounds to doubt whether they haue faith*, from which they are driven by putting them to the tryall of their *Sanctification*; then,

Fifthly, *they doubt, and will obiect strongly that they are not sanctified*, which being vndeniably proued, then,

Sixtly and lastly, *they feare they*

they shall fall away and not persevere to the end. Which feare being taken away also, and all is come to this good issue, they shall have no cause of disquiet feare.

This is the easiest, most familiar and the most naturall method (so farre as I can conceiue) both in propounding, and in removing false feares.

SECT. 2.

Removing false feare rising from thoughts of the greatnesse of punishment and sinne.

First, some in their fits of despaire, speake almost in Caines words (saying) that their^a punishment which they partly seele, and which they most of all feare, is greater then they can beare or then can be forgiven.

I answer such. If sense and feare of wrath and punishment,

Chap. 15
Sect. 2.

^a Gen. 4.
14.

Feare of punishment must be turned into trouble for sin

Chap. 15
Sect. 2.

^b Psal. 51.
4. 5.

be your trouble, I would haue you not to busie your thoughts about the *punishment*; but diuert them and pitch them vpon your *sinnes*, which are the onely cause of punishment for get your *sinnes* off, and in one and the same worke you get off and free your selfe from *the punishment*. Labour therfore that your heart may bleed with Godly sorrow for sinne, cry out as ^b *Dauid*, did against his sinne, so doe you against yours, confesse them to God, strike at the roote of sinne, at the sinne of your nature, wherein you were conceived, aggrauate your actual sins, hide none, spare none, find out, arraigne, accuse, condemne your sinnes, and your selfe for them, grow first into vter detestation of your sinnes, which haue brought present punishment, and a sense and feare of the eternall vengeance of *Hell* fire; then likewise grow into

into a dislike with your selfe for sin, *loath your selfe* in your own sight for your iniquities, and for your abominations. Now when you are as a prisoner at the barre, who hath receiued sentence of condemnation, when you are in your own apprehension a damned wretch, fearing euery day to be executed; Oh, then it concerneth you, and it is your part and dutie, to runne to God the king of kings, whose *name and nature is to forgive iniquitie, transgression and sins*; and, that you may be accepted, goe to him by *Iesus Christ*, whose Office is to take away your sinnes and to present you without sinne to his father, whose Office is also to procure and sue out your pardon. Wherefore in *Christs name pray, and aske pardon of God. For his Son Iesus Christs sake*, and withall be as earnest in asking grace and power against your sinne, that

Chap. 15

Sect. 2.

^e Ezek. 36.

31.

When the
soule is
troubled
for sin. fly
to God
for mercy
and grace
in Christ.

48.

Chap. 15

Sect. 2.

you may serue him in all well pleasing. Doe this as for your life, withall truth and earnestnesse; then you may, nay, must beleue that God for Christs sake hath pardoned your sinne, and hath done away the punishment of your sinne. For this is according to the Word of Truth euen as true as God is, who hath Commanded you to do thus, and to beleue in him. But some will Reply, this putting mee vnto a consideration of my sinnes breeds all my woe, and feare, for I finde them *greater and more then can bee pardoned.*

Reply.

Answ.

Oh; Say not so, for you can hardly commit a greater sin then indeed to thinke and to say so. *It is blasphemy against God; yet this sinne (if you will follow Gods Counsell) and all other may, and shall bee pardoned. I intend not to extenuate and lessen your sinne; but you must*
 giue

Chap. 15
Sect. 2.

Reasons
prooving
that sin
cannot be
vpardon-
nable be-
cause of
the great-
nes there-
of.

give me leaue to magnifie Gods
truth and mercy, and to extoll
Christs loue and merit. How-
soever it is true that because
sinne is a transgression of a law
of infinite holinesse and equi-
ty, and in respect of the euill
disposition of the heart, is of
infinite intention and would
perpetuate it selfe infinitely, if it
had time and meanes; and be-
cause God the obiect, and Per-
son against whom sinne is com-
mitted is infinite, therefore sin
must needs contract an infi-
nite guilt, and deserue infinite
punishment; which the very
least sinne doth: yet, because
the subject of sinne, the man that
sinneth, is finite, his sinne, be-
ing the erring act of a creature,
cannot euery way bee infinite.
Wherefore such an act, or
transgression, cannot in it selfe
be vpardonable by a Creator,
a God, who is euery way in-
finite.

S 5

Secondly,

Chap. 15
Secl. 2.

1 Pet. 1.

19.

Act. 20.

28.

Secondly, Consider that the price to satisfie Gods iustice, namely the death of Christ, euen ^f the pretious blood of God the onely begotten Sonne of God, doth exceede all sinne in infinitenesse of satisfaction of Gods iustice and wrath due for sinne. For if *Christs* death bee a sufficient ransome for the finnes of all Gods elect in generall; then much more of thine in particular, whosoeuer thou be, and how great, and how many finnes soeuer thou hast committed.

Exod. 34.
6.

Thirdly, know that the *mercie of God* the forgiuer of sins, is absolutely and euery way infinite. For mercy in God is not a *quality*, but is his *very nature*, as is cleare by the description of his *name proclaimed*, Exodus 34. Which rightly vnderstood and beleeeued, taketh away all the obiections, which a feareful heart can make against himself, from

from the consideration of his
sinnes.

Chap. 15
Sec. 2.

First, *He is mercifull*, that is,
he is compassionate, (and to
speake after the manner of man)
is one that hath *bowels of pittie*
which yerne within him at the
beholding of thy miseries, not
willing to punish and put thee
to paine, but readie to succour
and doe thee good.

But I am so vile, and so ill
deseruing, that there is nothing
in mee to moue him to pittie
me and doe me good.

Reply.

2. He is *Gracious*, whom hee
loueth, he loueth *freely*, of his
owne gracious disposition,
who saith, *I, euen I, am hee that*
blotteth out thy transgressions
for mine owne sake, and will not
remember thy sinnes. And when
God saith hee would sprinkle
cleere water vpon sinners, and
that he would giue them a new
heart, &c. he saith, *not for your*
sakes doe I this, saith the *Lord*
God.

Answ.

Isa. 43. 25

Ezek. 36.
25. 26. 32.

Chap. 15
Sect. 2.

*Ezek. 36.
37.

God. That you should bee *sensible* of your owne misery, and then, in the sense thereof, that God may be *enquired after* and sought vnto for mercie, is all which he looketh for in you to moue him to pittie and mercy; and such is his graciousnesse, that he will worke this *sense*, and this *desire* in you, that hee may haue mercy.

Reply.

But I haue a long time prouoked him.

Ans^r.

*2 Pet. 3.
9. 46.

3. He is *long-suffering* to you wards, ² *not willing* that you should perish, but that you should come to repentance, but waiteth still for your repentance, and reformation that you may bee saued.

Reply.

Yea, But I am destitute of all goodnesse and grace to turne vnto him, or doe any thing that may please him.

Ans^r.

4. He is *abundant in goodnesse*, and kindnesse, hee that hath bin abundant towards others heretofore

tofore in giuing them grace, & making them good, his store is no whit diminished but he hath al grace and goodnesse to communicate to you also, and to make you good.

Yea, but I feare, though God can, yet God will not forgiue me and giue me grace.

Reply.

5. Hee is *abundant in truth*, not onely the goodnesse of his gracious disposition *maketh him willing*, but the abundance of his truth *bindeth him to bee willing*, and doth giue prooffe vnto you that he is willing. *Hee hath made sure promises* to take away your sin and to forgiue it; and not yours onely, but reserueth mercie for thousands. Beleeue therefore that *God* both can and will forgiue you.

Ans.

Yea, but my sins are such, and such, and such, bred at the bone, innumerable, hainous and most abominable. I am guilty of sins of all sorts.

Reply.

6. He

Chap. 15**Seēt. 2.***Answ.**b Micah.*

7. 19.

*Reply.**Answ.**Pf. 118. 1.**Mat. 6. 11.*

12.

a Luk. 17.

4.

b Mat. 18.

22.

Reply.

6. He forgiveth iniquity, transgression, and sinne. Hee is the God that will subdue ^b all your iniquities, and cast all your sins into the bottome of the Sea.

Yea, but I renew my sinnes daily.

7. I answer out of the Psalmes. His mercy is an *everlasting* mercy; his mercy endureth for ever. He biddeth you to aske forgiveness of sin *daily*; therefore hee can and will forgive sin daily; yea if you sinne ^b *Seventie times seven in a day*, and shall confesse it to God with a penitent heart, he will forgive; for he that biddeth you be so mercifull to your brother, will himselfe forgive much more, when you seeke vnto him.

I, But I have not onely committed open and grosse sinnes, both before and since I had knowledge of God; but I have beene a very *Hypocrite*, making profession of God and yet

yet daily commit grieuous sins
against him.

*Chap. 15
Sect. 2.*

8. What then? Will you say
your sinnes are vn pardonable?
God forbid. But say, I will
follow the Counsell which
God gaue to such abominable
Hypocrites. *I will wash mee
and make me cleane. I will by
Gods grace wash my heart from
iniquitie, and my hands from
wickednesse, by washing my
selfe in the Lauer of regenerati-
on, bathing my selfe in Christs
blond, and in the pure water of
the Word of truth, applying my
selfe to them, and them to mee
by faith. Say in this case, I will
heare what God will speake; And
know, that if you will follow
his counsell, Isai 1. 18. If you
will hearken to his reasoning,
and embrace his gracious offer
made to you in Christ Iesus, the
issue will bee this, though your
sinnes haue beene most grosse,
reiterated, double dyed euen as
crimson*

Answ.

Isa. 1. 16.

Ier. 4. 14.

Psal. 85. 8.

Isa. 1. 18.

Chap. 15.
Sect. 2.

Sins before and after conversion pardonable.

¹ Gen 9.

21.

^k Gen. 19.

33.

¹ Mat. 26.

47.

* 2 Chron

33. 6. 10.

12. 13.

^m 1 King.

15. 5.

crimson and scarlet; they shall be as wooll, even as white as snow. God will then speake peace vnto you, as vnto other his Saints; onely he will forbid you to returne to follie.

For not onely those which committed grosse sins through ignorance before their conuersion, as did *Abraham* in Idolatry, and *S. Paul* in persecuting; nor yet onely those which committed grosse sinnes through infirmity after their conuersion, as did ⁱ *Noah* by drunkennesse, and ^k *Lot* by incest also, and ¹ *Peter* by denying, and forswearing his Master *Christ Iesus*, obtained mercy, because they sinned ignorantly and of infirmity: But also those that sinned against *Knowledge and Conscience*, both before and after conuersion, sinning with an high hand, as * *Manasses* before, and (in the matter of ^m *Vriah*) *Dauid* after conuersion,

sion, they obtained like mercy, and had all their finnes forgiuen. Why are these examples recorded in *Scripture*, but for patternes to sinners, yea to most notorious sinners of all sortes, ⁿ Which should in after times beleue in Christ Iesus vnto eternall life?

Chap. 15
Sect. 2.

ⁿ 1 Tim. 1.
15. 16.

Be willing therefore to be beholding to God for forgiuenes, and beleue in Christ for forgiuenes, which when you doe, you may bee assured that you neuer yet committed any sinne which is nor, and which shall not be forgiuen.

Re 42

For was it not the end, why Christ came into the world that hee might saue sinners, yea ^o Chiefe of sinners as well as others? Was he not wounded for *transgressions* viz. of al sorts? Is it not the end of his comming in his Gospel, to call *9 sinners* to repentance. What sinners doth he meane there, but such

^o 1 Tim. 1.
15. 16.
^p Isay 53.
5.
^q Luk. 5.
32.

Chap. 15

Se 7. 2.

1 Ioh. 2. 1

Gal. 3 13

as you are, who are laden and burdened with your sin? Doth hee not say, *if any man sinne, marke, if any man, wee haue an aduocate with the Father Iesus Christ the righteous.* Who by being made *a curse* for you, hath redeemed you from the curse of the whole Law. Therefore from the curse due vnto you for your greatest sinne. Consider this againe, can the sinne of a *finite creature* goe beyond the pardon of an *infinite Creator*? Can a sin in some sense finite, deserue beyond the satisfaction of a price for value euery way infinite?

Mat. 19.

26.

Gen. 18.

14.

Howsoever it is impossible for a notorious sinner, yea, for any sinner, by his owne power or worth to enter into the kingdome of Heauen; Yet, know, what is *impossible* with man is *possible* with God. *Is any thing too hard for the Lord?* He can alter, and renew you, and

and giue you faith and repentance, he can make these things possible to you that belecue: yea, ^{*}all things are possible to him that beleueneth.

Chap. 15
Sect. 2.

^{*} Marke
9.23.

I, you will say, if I did beleue. Why, what if yet you doe not beleue? It is not hard with him, you comming to his means of faith, you hekening to the precepts & promises of the word, considering that the God of truth speaketh in them, I say, it is not hard for him in the vse of these meanes to cause you to beleue.

Reply.

Wherefore neither greatnesse of sin, nor multitude of sinnes should, because of their greatnesse, and multitude, make you vtterly despaire of saluation. Or feare Damnation; When once you can beleue, or but ^a will and desire to obey and beleue, the greatest matter of feare is past.

^{*} Isa. 1.19

I know if you neuer had sinned
you

Chap. 15

Sect. 1.

* Rom. 7.
20.b Ifay 43.
25.c Micah. 7.
18. 19.d Ier. 50.
20.

you would not feare damnation. Now to a man whose finnes are remitted, his finnes (though there be inherence of sinne in him, and * sin dwell in him) are as if they were not, or neuer had beene. For they are blotted out of Gods remembrance. I euen I am he (saith God) ^b that blot out thy transgressions, for my names sake, and will not remember thy sins. And who is like thee (saith the Prophet) ^c that pardoneth iniquity, &c. he will haue compassion vpon vs, he will ~~subdue~~ ^{subdue} our iniquities, and will cast all our sins into the bottome of the Sea. A debt when it is paid by the Surety, putteth the principal out of debt, though he paid a neuer a penny of it. The holy Ghost speaketh most excellently, and comfortably, saying, that God doth find no sin in them whose finnes are pardoned. ^d In those dayes, & at that time saith the Lord, the iniquitie of Israel shall be sought for and there shall bee

bee none; and the sins of Iudah,
and they shall not be found; but
how may this be, he giueth the
reason, for I will pardon them
whom I reserve;

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Sect. 2.

If you belecue that God can
pardon any sinne, euen the least,
you haue like reason to belecue
that God can pardon all, yea the
greatest; for if God can doe
any thing, hee can doe euery
thing because he is infinite. Hee
can as easily say, ^e thy sinnes are
forgiuen thee, all thy sinnes are
forgiuen thee, as to say *Rise and
walke*. He can as well saue one
that hath beene long dead, rot-
ten, and stinking in his sinne, as
one newly fallen into sin. For he
can as easily say, ^f *Lazarus come
forth*, as to say, ^g *Damsell I say
to thee Arise*.

^e Mat 9.5.

^f Ioh. 11.

43.

^g Mar. 5.41

Lastly, to make an end of
remouing this feare, I aske thee
that art troubled with the great-
nesse of thy sins past, and with
feare that they can neuer bee
pardo-

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Sect. 2.

• Ezek. 18.
21. 22.

Ezek. 36.
25. to 33.

pardoned, how stand you affected to present sinnes; Doe you hate and loath them? Doe you vse what meanes you can to bee rid of them? Are you out of loue with your selfe, and humbled because you haue harboured them to Gods dishonour, and your owne hurt? And doe you resolute to *returne from your euill waies*, and to enter vpon an holy course of life, if GOD shall please to enable you, and is it your hearty desire to haue this grace to be able? And are you afraid, and haue you now a care least you fall wittingly into sinne, then let Sathan, and a fearefull heart obiekt what they can, you may say, though my sinnes haue bin great and heinous, for which I *loath my selfe* and am ashamed, yet now I see that they were not onely pardonable, but are already through the rich mercy of God pardoned. For these are signes of a
new

new heart and a new minde.
Now to whomsoever GOD
giueth the least measure of
*saui*ng grace, to them
hath hee first giuen pardon of
sinne, and will yet abundantly
pardon. For he saith, ^k *Let the*
wicked forsake his way, and the
*vnrigh*teous man his thoughts:
and let him retorne to the Lord,
and he wil haue mercy vpon him,
and to our God. for he will abun-
dantly pardon.

Isa. 55. 7.

^k *Isa. 55. 7.*

SECT. 3.

Remouing the feare that ri-
seth from doubts that
God will not
pardon.

THere are others who make
no doubt of Gods power,
they belecue hee can forgiue
them; but they feare, yea pe-
remptorily conclude, that hee
will not pardon them, and that
because

Chap 15
Sect. 3.

Answ.

No man
hath signs
of Electi-
on till ef-
fectuall
calling.

because they be *Reprobates* (as they say) for they see no signes of *Election*, but all to the contrarie.

I answer these thus. When your Consciences are first wounded with a sense of Gods wrath for sinne; it is very like, that before you haue beleeued and repented, that you cannot discerne any signes of Gods fauour, but of his wrath; for as yet you are not actually in his fauour. And oft times after a man doth beleue (though there be alwaies matter enough to giue prooffe of his election) yet he cannot alwaies see it. If you be in either of these estates, (conceiue the worst) yet you haue no reason to conclude that you are *Reprobates*.

It is true, that God before the foundation of the world fully determined with himselfe, whom to chosse to *Saluation* by grace, to which also hee ordained them:

them: and whom to passe by, and leaue in their sinnes, for which he determined in his iust wrath to condemne them. But who these be, is a *secret* which euen inpoint of *Election* the elect themselves cannot know, vntill they be *effectually called*, nay, nor being called, vntill by some experience and proofes of their faith and holines, they doe vnderstand the witnesse of the *Spirit*, which testifieth to their spirits, that they are the children of God, and doe make their Calling and Election (which was alwaies *sure* in God)¹ *sure* to themselves. But inpoint of *Reprobation*, namely that God hath passed them by, to perish euerlastingly in their wickednesse, no man living can know it, except he could know that hee had sinned the sinne against the *holy Ghost*, that unpardonable sinne.

For God calleth men at all
T ages,

12 Pet. 1.
5. 10.
No man
can know
certainely
in this life
that he is
a reprobate.

Chap. 15
Sect. 3.

^m Luk. 23.
42. 43.

ages, and times, some in their youth, some in their midle age, some in their old age; yea some haue bene called at their ^m *last* *houre*. Now let it bee granted, that you cannot by search into your selues finde the signes of effectuall calling, (which yet may bee in you though your dimme eyes cannot perceiue them.) Nay suppose that you are not yet effectually called, here is no cause for you vtterly to despaire and say you are *Reprobates*. How know you that God will not call you before you die?

In what
order a
Christian
should
ascend to
the know-
ledge of
his Electi-
on.

Res i.

It were a farre wiser and better course for you that will bee thus hastie in iudging your selues to be *Reprobates*, to busie your selues first with other things. Acquaint your selues with *Gods revealed will* in his Word. Learne to know what God hath commanded you to doe, and doe that; also what he hath

hath threatned, and feare that ;
and what he hath promised and
beleue, and rest on that. After
you haue done this, you may
looke into your selues, and you
shall *reade your election written
in golden and great letters.*

For, God neuer intended that
the *first lesson* which a Christian
should learne, should bee the
hardest, and highest lesson that
can be learned, taken out of the
booke of his eternall counsell
and decree; and so to descend to
the A. B. C. of Christianitie.
Which were a course most
perplexed, and preposterous.
But his will is that his schollars
and children should learne out
of his written Word here on
earth, first, that *God made all
things*, and that hee made man
good, and, how that man hear-
kening to Sathan they found
out *euill denices* and so fell
from grace and from God, and
so both they and the whole
T 2 world

RS 2

ⁿGen. 1. 31

^oEccles. 7.

29.

Chap. 15
Sect. 3.

Phil. 2. 6.
7. 8. 9. 10.
11.

world that came of their loynes became guilty of eternall damnation. Next God would haue you to *learne* that hee in his infinite wisedome, goodnes, and mercy, thought of, and concluded a new couenant of Grace, for the effecting whereof he found out and appointed a way and meanes to pacifie his wrath by satisfying his iustice, punishing sinne in mans nature, by which hee opened away vnto his mercy to shew it to whom hee would, namely, He gaue his onely Sonne, *very God*, to become *very man*, and being made a *common person and surety* in mans stead, dyed, and endured the punishment due to the sinne of man and rose againe, and was exalted to sit at Gods right hand to raigne, hauing all authority committed vnto him. Thus he made the new couenant of *grace*, *established in his son Iesus Christ*, the

Chap. 15
Seet. 3.

the *tenour* and condition wher-
of required on *mans* part is that
man accept of, and enter into
this couenant, beleeuing in
Christ, in whom it is establi-
shed; then, *whosoever* beleeueth
in him, *shal not die but haue euer*
lasting life. This God did in his
wisedome, iustice, mercy and
loue to man, that hee himselve
might be *iust*, and yet a *iusti-*
fier of him that is of the faith of
Iesus. And hath therefore giuen
his *Word* and *Sacraments*, and
hath called, and hath *giuen*
gifts to his Ministers, thereby to
beget, and increase faith in men,
by publishing this good newes,
and by Commanding them, as
in Christs stead, in Gods name,
to beleue, and to bee reconciled
to God and to liue no longer
according to the will of their
old Masters the *diuel*, the *world*,
and the *Flesh*, vnder whom
they were in cursed bondage;
but according to the will of
T 2 him,

1 Rom. 3
26.

1 Eph. 4. 8,

1 2 Cor. 5.
20.

Chap. 15
Sect. 3.

him, that redeemed them in holinesse and righteousness, whose seruice is a perfect and blessed freedome.

Now when you haue learned these lessons first, and by looking into your selues can finde faith and new obedience; then by this your *effectuall calling*, you may as by safe stayres ascend to that high point of your *Predestination*, which will giue you comfort through assurance that you shall neuer fall away.

‘Rom. 11.
33.

When you obserue this order in learning your *Election to life*, it will not minister vnto you matter of curious and dangerous dispute, either with God, or man thereabout; but of high admiration, thanksgiuing, and vnspeakeable comfort, causing you to crie out with the Apostle, ‘*O the depth of the riches both of the wisdom and knowledge of God, &c.* And,
Blessed

Blessed be the God and Father of our Lord Iesus Christ, who hath chosen vs in him before the foundation of the world, that wee should be holy and without blame before him in loue, hauing Predestinated vs vnto the adoption of children, by Iesus Christ to himselfe according to the good pleasure of his wil, to the praise of the glory of his grace, wherein he hath made vs accepted in his well beloued, &c.

*Chap. 1.
Sect. 3.*

*Eph. 1. 3.
5. 6.*

There are yet some, who ha-
uing heard that there is a sinne
against the holy Ghost, and that
it is unpardonable, are full of
feares that they haue commit-
ted that sinne, thence conclude
that they are *Reprobates*, for
they say, that, they haue sinned
willingly against knowledge
and Conscience since they re-
ceiued the knowledge of the
truth and tasted of the heauenly
gift, and of the good Word of
God.

Feare of
sinning a-
gainst the
holyyghost
remooued

Chap. 15

Sect. 3.

Answ.

If you, who thus object, haue sinned against *knowledge & conscience*, you haue much cause of griefe and complaint against your selfe, and haue much cause of humbling your selfe before God confessing it to him, asking pardon of him, and grace to beleue and repent, both which you must endeauiour by all meanes. Yet I see no cause why you should conclude so desperately, that you haue sinned against the holy Ghost, and are a Reprobate. For as few in comparison (though too many) commit this sinne, so few know what it is.

a 1 King.

15.5.

2 Sam. 11.

4.6.10.15

25.

b Heb. 10.

28.

c Mat. 26.

69.70.74.

All sinne ^a against *knowledge and conscience* is not this sinne. Nor yet all wilfull sinning. It is not any *one* sin against the *law*, nor yet the direct breach of the ^b *whole law*. It is not euery ^c *denying of Christ*, nor euery malicious opposing of the *Gospell*, (if it be of ignorance) neither is it

euery

^d *euery blasphemie, or persecuti-
on of the Gospell, and of those
that professe the truth, (if these
bee done out of ignorance or
passion;)* Nor yet is it euery

^e *Apostacy, and falling into
grosse finnes of diuers sorts,
though done against know-
ledge & conscience, yet this sin
against the holy Ghost containeth
all these and more.* It is a *sin*

*against the Gospel, and free offer
and dispensation of grace and
saluation by Christ through
his Spirit. Yet, it is not any par-
ticular sinne against the Gospel,
nor yet a reiecting of the whole*

*Gospel (^f if in ignorance,) nor a
renolting from the outward
profession of the Gospel (when
it is of ^g infirmity through feare
and such like temptation.)*

*Neither is it called the sinne a-
gainst the holy Ghost, and is vn-
pardonable, because it is com-
mitted against the Essence, or
Person of the holy Ghost, for the*

T 5 essence

Chap. 15

Sect. 3.

d 1 Tim. 1

13.

e 2 Chron

16. 10.

e 1 King.

11. 4. 5. 6.

Heb. 10.

28. 29.

f Luk. 23.

34.

g Mat. 26.

70.

Chap. 15
Sect. 3.

Why cal-
led sin a-
gainst the
holyghost

Why vn-
pardon-
able.

* *Ad extra.*

essence of the three persons in *Trinity* is all one ; And the person of the *holy Ghost* is not more excellent then the person of the *Father* and the *Sonne* ; but it is called the *sinne against the holy Ghost*, and becommeth *unpardonable*, because it is against the *Office* of the *holy Ghost* and against the *gratious operations* of the *holy Ghost*, and therein against the whole blessed *Trinity*, all whose workes,* out of themselves, are consummate & perfected, in the worke of the *holy Ghost*. Moreouer, know that it is *unpardonable*, not in respect of *Gods power*, but in respect of his *will*, He hauing in his holy wisdome determined neuer to pardon it. And good reason why he should will, not to pardon it in respect of the *kinde of the sin* if you well obserue it ; it being a wilfull and malicious refusing of pardon upon such tearmes as the *Gospell* doth offer it, scorning

to be beholding vnto God for it. You may perceiue what it is, by this description.

The sin against the holy Ghost is an utter, wilfull, and spitefull reiecting of the Gospel of Salvation by Christ, together with an aduised and absolute falling away from the profession of it, so farre that against former knowledge and conscience, a man doth maliciously oppose and blaspheme the Spirit of Christ, in the Word and ordinances of the Gospel, and motions of the Spirit in them, hauing resisted, reiected, and utterly quenched all those common, and more inward gifts and motions wrought vpon their hearts & affections, which sometimes were entertained by them; insomuch, that out of hatred of the Spirit of life in Christ, they crucifie to themselves a fresh the Son of God, and do put him (both in his ordinances of Religion, and in his members) to open shame, treading

*Chap. I 5
Sect. 3.*

A description of the sinne against the holy Ghost.

Heb. 6. 4, 5, 6.

Heb. 10. 26. 27. 28. 29.

Chap. 15
Sect. 3.

f Mat. 12.

24.31.32.

f Mar. 3.

28.29.30.

f Luk. 12.

10.

f Heb. 6.4.

5.6.

f Heb. 10.

26.27.28.

29.

How to
bee sure
that a
man hath
not com-
mitted
this sinne
against
the holy
Ghost.

treading underfoot the Sonne of
God, counting the blood of the
Covenant, wherewith they were
sanctified an unholy thing, doing
despight to the Spirit of grace.
If you shall heedefully looke in-
to these places of the ^f Scrip-
ture, which speake of this sin:
and withall doe obserue the op-
position which the Apostle ma-
keth betweene sinning against
the Law, and sinning against
the Gospell, you shall clearly
finde out the nature of this
sinne. But to resolute you of
this doubt; (if you bee not o-
uercome with Melancholy, for
then you will answer you
know not what, which is to be
pittied rather then regarded.)
I would aske you that thinke
you haue committed the sinne
against the holy Ghost these
questions. Doth it grieue you,
that you haue committed it?
Could you wish that you had
not committed it? If it were to
bee

be committed, would you not
forbeare it if you could choose?
Would you take your selues be-
holding to God, if hee would
make you partakers of the *blood*
and *Spirit of his Sonne*, thereby
to pardon and purge your sin,
and to giue you grace to re-
pent? Nay, are you troubled
that you cannot bring your
heart vnto a sense of desire of
pardon and grace? If you can say
yea; then, albeit the sin or sinnes
which trouble you may bee
some fearefull sinne, of which
you must be exhorted speedily
to repent: yet certainly *it is not*
the sinne against the holy Ghost.
It is not that *unpardonable sin*,
it is not that *sinne vnto death.*
For hee that committeth this
sinne cannot relent, *neither will*
he be beholding to God for pardon
and grace, by Christs blood and
spirit, he cannot desire to repent.
But hee is giuen ouer in Gods
iust iudgement, vnto such a re-
probacie

Chap. 15
Sect. 3.

probacie of minde, pollution and deadnes of conscience, peruersenesse and rebellion of will, and to such an height of hatred & malice, that he is so *blasphemously* bent against the *Spirit of holinesse*, that it much pleaseth him rather, then any way troubles him, that he hath so maliciously and blasphemously reiected, or fallen from, persecuted, and spoken blasphemously against the good way of Saluation by Christ, and against the gracious operations of the Spirit, and against the members of Christ, although hee was once conuincd clearely that this is the onely way of Saluation, and that those graces and gifts were from God, and that they were the deare Children of God whom he doth now despight.

Others if not the same, obiect thus; God will certainly condemne them: because *S. Iohn* hath said, if their *hearts* con-
demne

demne them God is greater then their hearts, hence they inferre. God will condemne them much more. For they say their hearts doe condemne them.

There is a double iudgement of the heart and conscience. It iudgeth a mans *state or person*, whether he be in state of grace, yea or no. Also it iudgeth a mans owne *particular actions*, whether they be good or no. I take it, that this place of *Iohn* is not to bee vnderstood of iudging or condemning the person; For God in his finall iudgement doth not iudge according to what a mans weake and erroneous conscience iudgeth (for so it cannot choose but bee, more or lesse in this life) making it the square of his iudgement to condemne or absolue any. For many a man in his presumption ^b *instifieth* himselfe in this life, when yet God will condemne him in the

Chap. 15

Sect. 3.

Feare that God will not pardō because their harts condemne them,

remooued
81 Ioh. 3.

20

Answ.

^b Hose 12.

8.

Luk. 18.

11.

*Chap. 15**Sect. 3.*ⁱ Luk. 15.

18. 19.

^k Luk. 18.

13. 14

the world to come : and many a distressed soule like the ⁱ *Prodigall*, and humble ^k *Publican* condemneth himselfe, when yet God will absolue him. For a man may haue *peace with God*, yet God, for reasons best knowne to his wisdom, doth not presently speake peace to his conscience, as it was with *Dauid*, in which case man doth iudge otherwise of his estate, then God doth.

ⁱ Ioh. 3.

20.

ⁱ Ioh. 3. 18

19. 20. 21.

22.

This place is to bee vnderstood of iudging of particular actions, namely, whether a man loue his brother not in word and tongue only, but indeed & truth, according to the exhortation, ver. 18. Which if his Conscience could testifie for him, then it might assure his heart before God, and giue it boldnes to pray vnto him, in confidece to receiue whatsoeuer hee did aske according to his will. But if his owne conscience could condemne him

of

of not louing his brother in-
deede, and truth, then God who
is greater then his heart; (but
wherein *greater*? He doth not
say in condemning his person
but *greater* in knowing mans
heart, and the truth of his loue)
knoweth all things, therefore
knoweth better then he, whe-
ther his loue were in truth or
no. Euen as *Peter* in the que-
stion whether hee loueth Christ
or no, he appeales to Christs
omniscience, whereby he pro-
ueth his loue towards him, say-
ing. *Thou knowest all things, thou
knowest that I loue thee.* This is
the full scope of the place. Yet
this I must needs say, that the
holy Ghost hath instanced in
such an act, namely of heartie
louing the brethren, which is
an infallible signe of being in
state of grace: wherby (except
in case of extreame melancholy
or phrensie, and in the brunt of
a violent temptation) a man
may

*1 Ioh. 21.
17.*

Chap. 15
Sect. 3.

may iudge, whether at that present hee bee translated from death to life, yea, or no. If any shall thinke the place to be vnderstood of iudging the person, hee must distinguish betweene that iudgement which the heart doth giue rightly and *de iure*, and that which it giueth erroneously. But suppose, that you trying your selues by this, your *hearts doe condemne you of not louing the brethren*, can you conclude hence that you shall bee finally damned? *God forbid*. All that you can inferre, is this; you cannot haue boldnesse to pray vnto him vntill you loue them, nor can you assure your selues that you shall haue your petitions granted. And the worst you can conclude is, that now for the present you are not in state of grace, or at the least you want prooffe of beeing in state of grace. You must then vse all
Gods

Gods meanes of being ingrafted into Christ, and loue the children of God that you may haue prooffe thereof. Did ^m Paul loue the brethren when hee breathed out threatning, and was, as hee himselfe saith, madde against them? Was he at that time a *Reprobate*? Did hee not afterwards being conuerted, so loue Gods people, that hee could bee content to ⁿ spend, and bee spent, *himselfe* for them. So may many thousands, whose consciences for the present may iustly condemne them of not louing those that bee zealous, and indeed Gods children yet loue them hereafter as dearely as their owne soules.

Some will yet say, certainly we are *Reprobates*. For we haue according to the command of the *Apostle*, tryed *whether we be in the faith*, or no, and *whether Christ be in vs*, but wee finde

Ch ap. 15
Seet. 3.

^m Act. 26.
10. 11.

Act 8. 3.

ⁿ 2 Cor. 12
15.

Feare of
being Re-
probates,
because
they can-
not tell
that christ

*Chp. 15**Sect. 3.*is in them
remoued.

° 2 Cor. 13

5.

Ans^w.

finde neither ; the ° *Apostle*
saith, we know these to be in vs
else wee are *Reprobates*, 2 Cor.
13. 5.

By *Reprobate* in this place, is
not meant one that is not elect,
one whom GOD in his iust
iudgement past by and ordai-
ned vnto wrath. For none of
the Elect can before their con-
uersion know, by any search,
that they are in the faith, or that
Christ is in them : For that can-
not bee knowne which yet is
not. Many are not conuerted
vntill they be Thirtie, Fortie, or
Fifty yeares old. Will you say,
these in their yonger yeeres
were *Reprobates*? You may say,
they then were in state of con-
demnation, and children of
wrath, but no *Reprobates*. Be-
sides, a man must not bee said,
not to be in the faith, and not to
haue Christ in him, because hee
doth not know so much. For
many haue faith and are in
Christ,

Christ, yet do not alwaies know it.

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The word *Reprobate*, because it is ordinarily vnderstood, by our common people, for a man ordained to condemnation, is to harsh, except its true meaning were expressed, and the *Greeke* doth not necessarily inforce it. Yet I confesse it is a terme proper enough, if it were not (in our *English*) almost appropriated to the former sense.

These words now rendred *except ye be Reprobates*, may (as I iudge) rather bee translated thus. *Except you be vnapproved*, or *except you be without prooffe*, namely of your being in the faith, and of Christs being in you, whereof you outwardly make profession.

εἰ μὴ ἀδὸ-
κρίτους ἔσθε.

Howsoever it bee translated (for in this I submit my selfe to the Church) let any that is iudicious obserue the matter there

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therein handled, and the *Metaphor* taken from Goldsmiths in trying of mettals, and they shall find, it must be vnderstood in this sense.

2 Cor. 13.
3.

* *sonsequē*

The *Corinthians* did question, the lawfulnessse of *Pauls* calling to his *Apostleship*; therefore they require of him to giue them a * *prooffe* of Christ speaking in him, His answer is to this purpose, as if hee should say. I will goe no farther to seeke a *signe*, or *prooffe* of Christ speaking in mee, then to your selues. Hath not the Word and Gospell of Christ bin powerfull by my Ministerie to conuert you, and to beget faith, and to forme Christ in you? Looke into your selues, try if you haue not *faith*, and if *Christ* bee not formed in you? If you find this, I need no other *prooffe* of my calling, nor of Gods power and grace, blessing mee in my calling. But if vpon tryall you cannot

cannot finde that you are in the faith, &c. you are *unapproned Christians*. Either you haue yet onely a meere forme of Christianity, and like false coyne or *Reprobate silver*, are but *hypocrites and counterfeits*; or if you be Christians in truth, yet you are *inexperienced Christians*, and without *prooffe* of it to your selues. But whether you finde that you haue faith or no, &c. I trust and am assured that both I and the rest of Christs Ministers with me, shall *approne* our selues to bee true and faithfull Ministers of Christ; though in the account of the false Apostles, and of some of you, we be as *Reprobates*, that is, such as in your opinion cannot giue *prooffe* of Christ speaking in vs.

1 Cor. 13.
7.
ἀδόκιμος

Our late excellently learned and *Reuered translators*, ver. 7. translated the same word, in the affirmatiue, *Approued*, wherefore,

δόκιμος

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wherefore, the priuative particle being added, the translation may well be *unapproued*, or, *without prooffe*, or *refuse*.

Reply.

Some may Reply, if I find vpon tryall that I am a *counterfeit*, and as *Reprobate silver*, may I not then iudge my selfe to be a *Reprobate*.

Ans^r.

No. For first you may erre in iudging of your selfe. Secondly, if you doe not erre, you can iudge onely this, that yet you are not in state of grace: but in the vse of the meanes, you may be. God can as well conuert an *Hypocrite*, as a *Pagan*. For though now you be *drosse* and *Refuse*, you may ere long bee *pure Gold*. For God in making *vessels of honour*, doth more then all earthly *Kings*, and all their *Goldsmithes* can do; For they by their *prerogative* setting their *stampe*, & by their *Goldsmiths* skill, can make *currant coyne*,
and

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and rich Vessels, if that they haue pure mettall to worke vpon: But they cannot make good mettall of base stufte, or can make gold of brasse. But such is the force of Gods *Word* and *Spirit*, that whereas they find you base and drossie stufte, they, by imprinting the *Character* and *stampe* of Gods *Image* vpon your hearts, do *Metamorphise* and *transforme* you into the *same Image*, from glory to glory, euen as by the *Spirit* of the *Lord*. As soone as you are truly touched and anointed with this *Spirit*, you shall become good *Gold*, and *Siluer*, vessels of honour fitted for the *Lords* vse wherunto you were pre-ordained.

There are yet others obiect fearefully, saying that they are *cast-awaies*, and that God will not haue mercy on them: and that because now it is *too late*, they haue passed the *time* and
U date

2 Cor. 3.
18.

Feare that God will not pardon, because they seeke too late, removed.

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¹ Pro. 1. 24
28.]

Answ.

^r Ioh. 12.

36.

^r Ioh. 9. 4.

date of their Conversion, they therefore will not vse, or at least haue no heart in vsing Gods meanes to conuert them, such as prayer, reading, hearing the Word, &c. Nor yet willingly will suffer others to pray either with them, or for them, and all, because they thinke it is now too late, and in vaine, mistaking this and such other Scriptures; ¹ *Because I haue called (saith God) and you haue refused; they shall call on me, and I will not answer.* And because they thinke they sinned when they pray, and heare the Word, and that the more meanes is vsed to saue them, their condemnation shall be the more increased. Thus Sathan, and a fearefull heart deludeth many.

It must bee acknowledged, that God would haue all men ^r *walke and work while they haue light, because ^r the night will come whe no man can work.* And
whilst

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He b. 3.

*Luk. 19
42. 43.*

whilst it is called to day, hee would haue euery one returne, & accept of grace offered, & not to harden their hearts against it.

And our Sauour bewaileth Ierusalem, because they did let slip the " day of their visitation. All

which doth shew that God hath his set period of time, be-

tweene his first and last offer of grace, which being passed, hee

will offer it no more; and that iustly, because they tooke not

his offer when they might. And this time is kept so secret with

God, that if he offer grace to day, who can tell whether hee

will offer it to morrow? Or whether he will offer it againe?

Who knoweth whether God will take him from the meanes

of Saluation, or, will take the meanes of Saluation from him?

All this our holy and wise God, hath reuealed in his Word to

make men wise, to take the opportunity and time of grace

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It is not possible for any to know that the time of his conuersion is past.

While it is offered. Wherefore whosoever haue let slip their first times & offers of grace, haue sinned and played the fooles egregiously, for which they haue cause to be much humbled. But for you to conclude hence that the date and time of your conuersion is out, hath no sufficient ground. For *it is not possible for you to know, that your time of conuersion is past alreconerie.* But you should rather for the present time belecue, and hope that it is not past. Indeed to presume to put off receiuing grace vntill *to morrow*, is foolish and dangerous but if God giue you time till to morrow, that you liue, and it can bee said *to day*, so long as you yet liue, and the externall meanes of Saluation are not taken from you, either in their exercise, or out of your remembrance; but you doe yet *liue* to heare what God hath commanded you to do, and to heare what

what good things hee yet offereth vnto you with *Christ*, or if the meanes be taken from you, or you are detained from them by sicknesse, &c. so long as you yet *live to* * *call to remembrance* what God hath commanded you to belecue, and doe, you cannot say the time is too late. If you would yet condemne your selues for refusing grace heretofore, and would bee now willing and desirous to accept of it. Moreouer, would you now with all your heart, vse the meanes of Saluation, and indeuour to belecue and repent, if you thought it were not too late? And doth it grieue you that you haue let slip the opportunity? And would you gaine and redeeme that lost time, if you knew how? Then, I dare *in the name of God* assure you, that the date of your conuersion is not out. *It is not too late for you to turne vnto the Lord. While it*

* 2 Chron
6:37.39.

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Seet. 3.

Heb. 3. 15.

a 2 Cor. 5.

20.

b 2 Cor. 6.

2.

c 2 Chro.

33. 10. 12.

13.

d Mal. 3. 7

is to day, I may boldly say, harden not your heart, which, if you do not, you must know that now is an acceptable time, now is the day and time of your Salvation. At what time soeuer God doth send his ^a Minister vnto you, by whom G O D doth beseech you, they intreating you, as now I doe, in Christs steed that you would be reconciled to God, ^b this is the acceptable day if you will be intreated by them: The day wherein God will accept of you is not past. Moreouer, at what time soeuer, and by what meanes soeuer, any man shall humble himselfe for sinne, and aske grace, the date of Gods acceptance of him is not out. Learne this in the example of ^c Manasses, and many other who had refused grace in their younger time; yet were conuerted in their age. You haue Gods expresse words for it, who saith, ^d From the dayes of your

your fathers, that is, for a long time, Yee are gone away from mine ordinances, and haue not kept them. Returne vnto me, and I will returne vnto you saith the Lord of Hosts.

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That place in the *Proverbs* rightly vnderstood doth not contradict any thing which I haue said, nor yet serue for that for which it is alledged: For by *refusing*, there he meaneth, a constant & obstinate refusing of *misdomes* counsell, vntill such time that God had brought some misery on them (then they should call vpon him.) By calling vpon him in that place, is not meant a hearty praying, with Godly sorrow for sinne, making request for pardon and for grace; but a crying or howling rather like thote in *Hosea*, vnder the sense of Gods iudgements, praying in truth onely to bee eased of it. For at what time soeuer a sinner shall re-

Pro. I. 28.

*e Hof. 7.
14.*

Ezek. 18.

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^f 2 Chron
6. from
36. to 40

^g 2 Chron
7. 12.

Reply.

^h Heb. 12.
17.

ⁱ Mat. 25.
11. 12.

^k Luke 13
24.

Answer.

pent, God wil turne to him, And whosoever looketh towards *Christ*, the true ^f *Temple*, (shadowed forth by the materiall Temple at Ierusalem) and confesseth his sin, and asketh pardon, ^g *God* will pardon, for so hath he promised.

But may ~~not~~ a man pray to late, and seeke repentance in vaine as *Esaie* did; ^h *who found no place of Repentance, though hee sought it carefully with teares?* Did not the ⁱ *foolish Virgins* seek to enter into the Bride-chamber, but were not admitted? And doth not our Sauiour say, ^k *many shall strine to enter in, and shall not be able?*

No man can aske grace and *forgiuenesse of sinnes* to late, if he aske for grace & power against sin heartily: But a man may aske a *temporall blessing*, or the remouall of a *temporal euill*, when it may bee to late. And as for *Esaies* carefull seeking of repentance,

tance, you must vnderstand it not of his *owne* repentance from his Prophanes, and from other dead workes : but of his *Father Isaacks* repentance ; hee would haue had his father to change his minde, and to haue giuen him the *birth-right*, which was already bestowed vpon *Iacob*. Reade *Gen. 27. 34. 38.* And whereas the *foolish virgins* did assay to enter into the *Bride-chamber*, when the doore was shut ; know, that this is a *parable*, and must not be vrged beyond its general scope, which is to shew that *formall professors of Christianity*, such as haue only a *forme of Godlinesse*, without the power of it, they although they will not liue the *life* of the righteous, yet they could wish their *end*, might be like theirs ; And because of their outward profession of Christs name in this life, they securely expect eternall life ; but because before

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their death, they did not provide the oyle of truth and holinesse, therefore at the day of *iudgement*, they shall be disappointed of entering into *Heaven*, which in the time of their life, they did so much presume of. The like answer may bee giuen, vnto that place alledged out of *Luk. 13. 24.* Yet vnto that place more may bee said; You mistake when you say; that Christ saith, many shall strue to enter and shall not bee able. He saith; *Strue to enter in at the straight gate*, for many I say to you, shall *seeke* to enter in, and shall not be able, hee doth not say, many shall *strue* to enter.

ἀγωνίζο-
μας ζητοῦ

There is great difference in the signification of the *Greeke* words, and so there is betweene *striving* and *seeking*, signified by them. *Seeking* importes onely a bare professing of *Christ*, such as is shewed in giuing the name

name to *Christ*, comming to
Church, hearing the *Word*, and
receiuing the *Sacraments*. For
thus did the men spoken of by
our *Sauour*, who are said not to
be able to enter. But to *strine*
to enter, is to doe all these and
more, it is to *strine* in seeking for
him, that they take up their crosse
and follow him, they giue their
hearts to him, as well as their
names, they are heartie and
sincere in Praying, Hearing,
Receiuing, they strue to sub-
due their lusts, which offend
Christ, and strue to bee obedi-
ent to his will, as well as to be-
leeue his promises, and to hope
for happinesse, *this is to Strine*.
Now neuer any did thus strue
in seeking to enter (though it
were but the last day of their
life) that was put backe, and
not receiued. Wherefore say
not, it is too late. But say, the
more time I haue lost, the more
cause there is why now I should
presently

253.

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presently set to religion in earnest, and not loose rime in questioning, whether I shall be accepted or no.

And whereas you said, you are afraid to vse the meanes of Saluation, for the reasons before obiected; hereby you may see, that all this is is but the malice, and craft of the Diuell, by keeping you from the meanes, to keepe you from Saluation. For it is most false to say, that to pray, heare the Word, &c. is to increase your sin, because you cannot performe these as you should, and as you would. I am sure, it is a greater sinne in you to forbear these necessary duties, out of despaire that they shall euer profit you, or that you shall be accepted of God. You should thinke thus, if I do not vse the meanes of saluation. I shall certainly perish euerlastingly; but if I do pray, heare, &c. I may be saued, therefore in obedience

obedience to God I will doe as well as I can. But little doth a man know how wel he may do, if he would indeuour; neither can a man conceiue how acceptable a little indeuour shall be, if he doe but desire to bee true in his indeuour, For as ^m Gods power is seene in mans weakenes, so is Gods grace seene in mans insufficiencie. When wee are weake, then God in vs can bee strong. And when we in humility like our seruices worst, then through *Christ* God may bee best pleased with them. But whatsoeuer you doe, Doe not neglect, nor absent your selues from exercises of Religion: for *weakest obseruances* are farre more acceptable then *whole omissions*. Wherefore, if (as you say) you would not increase your sin, and thereby your damnation, bee willing to vse, and to ioyne with others, in the vse of all good meanes of Saluation; then

2 Chron.
30.19.
^m 2 Cor.
12.10.

06. 17.

The weakest performance of duties, lesse dangerous then whole omissions

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then if you bee not saued, yet you shall haue the lesse punishment. But you may bee assured, that if in obedience to Gods Commandement you shall pray, heare the Word, receiue the Sacrament, and haue communion and conuersation with those that feare God, you shall be saued in the end.

What if you do not yet feele benefit and comfort (when you vse these meanes of saluation) according to your desire; yet you must waite the good houre both of grace and comfort, euen as the ^a impotent folke did, who lay waiting for the Angels, comming to mooue the waters, that they might bee healed of their diseases, at the poole of Bethesda. For if, when God hideth his face, ^o you wil wait & looke for him, then God will waite his time to bee gracious, * and blessed shall you bee that waite for him.

^a Ioh. 5.3.

^o Isa. 8.17.

* Ifay 30.
18.

It

It may bee, it commeth iustly vpon you, that God should make you waite his leasure, and cause you to buy wisdom with deare experience, because you did once account it an easie matter to beeleue and repent, and therefore you did not take the first offers, but made God wait. If it were thus, yet despaire not of grace, onely be humbled. For *p* God doth not *deale with vs after our sins, nor reward vs after our iniquities,* but according to his rich mercie and promise made to vs in Christ Iesus.

p Psal. 103
10.

SECT. 4.

*A remouall of feares rising from
doubts of Gods loue.*

T Here are very many, who haue true proofes that they are the Elect of God, and haue reason to thinke, that God not onely

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onely can, but will doe them good: yet because they will deny that to bee bestowed vpon them, and to be in them which indeed is, therefore they feare, and are causlesly disquieted. I would haue such to consider first, whether they haue not in them already euident proofes and signes of Gods effectuall loue towards them in Christ. These will acknowledge, that it is most true, that if they were sure, that God did loue them, they should not feare; but this is al their doubt, that God doth not loue them.

Doubts
of Gods
loue, be-
cause of
their grie-
uous af-
flictions,
remoued.

^a Deut. 28
20.

Some giue this reason of their doubt. *God hath afflicted them,* and still doth *Plague* them, yea, albeit they haue professed the name of *Christ*, they are in some thing or other chastned daily, in so much that they seeme to bee in the condition of those whom GOD hath threatned to ^a *curse in every thing,*

thing, they put their hands vnto.
Therefore (say they) God doth
not loue them.

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Seet. 4.

Answ.

Such weake and inconsiderate reasonings are incident to those, whom God truly loueth. Did not the *holy men of God* reason, and conclude thus? But when doe Gods Children thus? It is in their ^b *haste*, before they be well aduised what they thinke or say. And whence it is? Is it not from their ^c *ignorance*, and *brutishnesse* being carried away by sense? *So foolish was I and ignorant* saith the Prophet, &c. But when they come to themselves, and doe come to learne what is truth by the word, then they learne, that it is not outward prosperity will make *wicked men* happy, neither is it outward affliction that can make a *good man* miserable. Then they will neither applaude, nor enuie the prosperity of the wicked,

b Psal. 31.
22.

b Psal. 116
11.

c Psal. 73.
13. 14. 22.

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d Eccle. 9.1

wicked, nor yet misconstrue, nor
repine at their owne afflictions.
For they learne, that ^dno man
can know Gods loue or hatred by
any outward thing, that doth be-
fall the sonnes of men in this life.

e Pro. 3.

12.

e Reu. 3.19

f Rom. 8.

28.

g Heb. 12

10.

h Isay. 28

29.

They learne, that God doth
oft smile on his enemies, and
that hee doth oft frowne vpon,
is angry with, and doth
correct those whom he dearely
loueth, euen as a ^e Father doth
his Children.

They learne by the Word
likewise, that God hath extel-
lent ends in all this, euen in
respect of them, and all for
their ^f good, namely, for tryall
of their graces, for preuention
of sinne, for to remove sinne,
bringing them to repentance,
and that they might bee made
g partakers of his Holinesse. Be-
sides, herein hee doth much
glorifie himselfe, shewing that
he is ^h wonderful in Counsel, ex-
cellent in Working: causing the
affl. Sti-

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affliction to work for his glory,
in his peoples good. Yea, then
you may learne by the Word,
and by your owne experience,
that although the Childe of
God in his infirmitie and passi-
on, when hee is vnder the rod,
may let goe his *hold* of God;
yet, that God, in his loue and
compassion towards his childz,
will *hold him fast by his right
hand*, and will not leaue him;
but will *guide him with his
Councell*, that hee may after-
ward *receiue him vnto Glory*.
This is the way of GOD with
his Children; wherefore none
from hence hath cause to que-
stion Gods loue, but to con-
clude it rather.

ⁱ Psal. 73.
23 24.

There are others (and it
may bee the same, when the
tide of affliction is turned) be-
cause they *prosper*, and are not
in trouble as other men, doe
conceiue that God doth not
loue them. For it is said, ^k*as ma-
ny*

Doubts
of Gods
loue, be-
cause they
prosper,
remoued.

^k Reu 3. 19

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1st Heb. 12.
6.

Answ.

In what
cases God
vsually
doth not
afflict his
children.

ny as hee loueth, hee doth rebuke
and chasten, and he doth¹ chasten
euery Son whom he receiveth.

See, a fearefull and dolesfull
heart will draw matter to feede
its feares and doubts, out of a-
ny thing. But know, God is
a wise and good Father, hee
knoweth when to strike, and
when to hold his hands.

In these cases God doth not
vsually afflict his children with
his heauie rod.

First, when they be *Infants*,
or (if they bee growne to
yeeres) when they be *Weake* or
sicke, and cannot beare corre-
ction; then, though they bee
way-ward, and froward, and
deserue strokes, God doth for-
beare, and is inclined to pittie
rather.

Secondly, when they bee
good Children, that is, shew that
they would please him, indea-
uouring to doe what they are
able, though it be with much
imper-

imperfection, then God will not strike, but ^m *spareth them, as a Father spareth his onely sonne that serueth him.*

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^m Mal. 3.

17.

Thirdly, when forbearance of punishment, and when fruites and tokens of kindnesse will *reclaime* his children from euill. and doe proue *intiments* vnto good; God in in this case also, like a wise and louing Father, had rather draw them by the ⁿ *cords of loue*, then driue them with the *lashes of his displeasure*. Thus you see God may loue his Children, and not bee alwaies afflicting of them.

ⁿ Hose. 11.

4.

Well, doe you prosper? Then take notice of Gods goodnesse towards you with thanksgiuing; studie and indour therefore to bee the more obedient. If you cannot, yet grieue because you cannot bee more thankfull and more obedient. Then, because prosperi-

tie

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Feares
that God
doth not
loue men,
because
they think
their state
to bee
worſe then
any o-
thers, re-
moued.

tie hath made you better, or at least to will to be better, hence you may assure your selues, that your *prosperity* is not giuen you in wrath, but in loue. But take heede, (quarrell not with God) because hee forbeareth to afflict you, either make this vse, that you bee good, and amend without blowes; or else be sure the more is behinde.

As the formentioned did question Gods loue, from considerations taken from their outward conditions; so there are very many, besides what they conclude from outward crosses, gather also from their inward horrors and distresses of Conscience, and from their intolerable perplexities of scule, that God doth not loue them: they thinke that their distresse is other, or greater then the affliction of any of Gods Children, therefore they want

want peace, fearing that God doth not loue them.

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Those, to whom God doth beare speciall loue, may be so farre perplexed with inward and strange terrouis and discomforts, that they may thinke themselues to bee *° forsaken* of God. Thus *David* complaineth, *will the Lord cast off for euer? And will he be fauourable no more?* Yea, not onely *David*, but *Christ Iesus* himselfe and his *Church*, did in their sense and feeling, take themselues to be *forsaken* of God; yet none that are wise will say, that these were out of Gods loue, or were euer *quite forsaken*, though neuer so much *perplexed and cast downe*; though, in their owne feelings and sense, they, in the agony of their spirits, did thus thinke or speake.

Ans^r.

*° Psal. 77.
7 8. 9.*

*° Mat. 27.
46.
Cant. 5. 6.
° 1 say 49.
14.*

*° 2 Cor. 4.
8. 9.*

The ends
why God
doth grie-
uously di-
stresse his
children.

God hath most *holy and blessed ends*, why that many times hee doth leade and leaue his
Children

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Children in such straites, that they are altogether without sense of his loue.

First, it may be a iust *correction* of them, for their not shewing loue to God, and because they doe in part *forsake* him by their sins. This is therefore to humble them, and to make them know themselves, and to bring them to repentance. God may be pacified towards them in the *maine*, yet for a time shew them no countenance; as *Dauid*, though his anger was appeased towards *Absolon*, yet for a time hee would not let him see his loue, for hee would not let him come in his sight, that *Absolon* might be more humbled, and might the more detest his sinne.

2 Sam.
14 24.

Secondly, God exerciseth his beloued ones with many feares, horrors, and doubtes, to *preuent* that *spirituall pride* which else would bee in them,
and

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and that *selfe-sufficiencie* which
else they would conceive to be
in themselves; If they should
alwaies haue sense of inward &
spirituall comforts, and should
not sometimes, haue *prickes in
the flesh and buffetings of Satban*,
they would bee *exalted aboue
measure*, and would bee some
thing in themselves in their
owne opinion. But when
there is such difficultie in get-
ting, and in holding of grace
and comfort, and when they
shall finde what need they haue
of both, and how neither can
bee had, but from *God* in and
by *Christ*, it will make them
empty themselves of *all things*
in themselves, that they may
bee *something* in *Christ*. And
then, when they haue grace
and comfort, they will acknow-
ledge themselves to bee behol-
ding to *God* for the same.

*2 Cor. 12
7.*

Thirdly, God doth with-
hold from his Children, the
X sense

Chap. 15
Sect. 4.

^a 2 King.
6.33.

^a Job. 13.
15.
^b Psal. 42.
9.11.

^c 2 Chron
32.31.

sense of his fauour, to try the sincerity and truth of their sole dependance on him; trying, whether because God seemeth to forsake them, they will forsake him; whether, like King Ioram, they will say, "*why shal they wait upon God any longer?*" And, whether they will with Saul, betake them to vnlawfull meanes of helpe: Or whether on the other side, they will say with ^a Job and ^b David, though God kill vs, or forget vs, yet wee wil trust in him, hope in him, and praise him, whom they are perswaded is, and wil shew himself to be the health of their countenance and their God. God vseth to leaue his Children, as, in another case, he left ^c Hezekiah, to try them and to know what is in their hearts.

Fourthly, God withdraweth himselfe for a time, that they may learne to esteeme more highly of his fauour, and to desire

fire it more, when by the want of it, they finde by experience, what an Hell it is to be without it. And that they may bee more thankfull for it, and bee more carefull; (by studying to please God) for to keepe it when they haue it. This holy vse ^a David and the Church made of Gods forsaking them (as they thought) for a time. It made them seeke more diligently after God, promising that if hee would turne to them, they would not goe backe from him; resolving by his grace to stick more close vnto him.

But know this to your comfort, when God doth most withdraw himselfe and forsake you, it is but in part, and in seeming, and but for a time. He may, for the causes before rendered, turne away his face, and forbear to shew his *loving countenance*; but hee will not take his ^b *loving kindnes utterly from*

Chap. 15
Sect. 4.

^a Psal. 80.
18. 19.
Cant. 3. 2.
5.
Cant. 5. 6.
8.
Cant. 2. 7.
Cant. 8. 4.

God doth
neuer
wholy or
for euer
forsake
his chil-
dren.

^b Psal 89.
32. 33. 34.

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Sect. 4.

^c Isa. 54.
7. 8.

^d Ps. 22. 1

Mat. 27.
46.

you, nor suffer his faithfulness to
faile. What God said to his af-
flicted Church, that he saith to
euery afflicted member there-
of. ^c For a small moment haue I
forsaken thee; but with great
mercies will I gather thee. In a
little wrath haue I hid my face
from thee for a moment: but with
ouerlasting Kindnesse will I haue
mercy on thee, saith the Lord thy
Redeemer. Hence it is that in
your greatest extremities, your
faith and hope shall secretly
(though you feele not their
working) preserue you from
vtter despaire. As it was with
^d David, and with our Blessed
Saviour, who albeit these words
of theirs to God, *Why hast thou
forsaken mee*, argued feare, and
want of sense of Gods loue, yet
these words, *My God, My God*
doe argue a secret affiance and
hope.

And whereas you say, that
no mans griefe or troubles are
like

like yours, partly by reason of outward afflictions, and partly by inward temptations and distresses, (giue mee leaue to deale plainly with you) It is a *foolish* and a *most false speech*. Talke with a thousand thus troubled, they will all say thus, *No mans case was euer as mine is*, Nor so bad; will any that haue but common sense thinke this to be true? Most of these must needs bee deceiued. You feele your owne distresse, but you cannot fully know what another feeleth.

If you would rightly looke into the distresses of others, who were better then your selues, according as they are recorded in the *Scripture*, you would not thus thinke. If you looke on outward afflictions, vpon whom did God euer lay his hand more heauie then on his ^e *seruant Iob*? Had not S.^f *Paul* also his *trouble without*,

2 Cor. 11.
33.

^e Iob 1.
^f 2 Co. 11.
23. 10 33.

Chap. 15
Sect. 4.

b Psal. 6. 2.
3. 6. 7.

c Ps. 1. 10.

d Ps. 13. 1.

e Psal. 22.
14. 15.

f Psal. 32.
3. 4.

of all sorts, and terrours within,
&c. And if you consider sor-
rowes, feares and distresses of
all sorts were yours such as
Dauids were, or more then his?
I pray what meanethese, and
many inoe the like speeches?
^b My bones are vexed, my soule
is vexed; but thou O Lord how
long? I am weary with my groa-
ning, mine eye is consumed with
griefe, it waxeth old. ^c Why stan-
dest thou a far off? Why hidest thou
thy self in time of trouble? ^d How
long wilt thou forget me Lord;
for euer? How long wilt thou
hide thy face from me? ^e I am
poured out lik water, and all my
bones are out of ioynt. My heart
is like waxe, it is melted in the
midst of my bowels. My strength
is dryed vp like a potsherd; my
tongue cleaueth to my iawes, and
thou hast brought me to the dust
of death. ^f My bones waxe old
through roaring all the day. For
day and night thy hand was bea-
uie

*uie vpon me. & There is no sound-
nesse in my flesh because of thine
anger neither is there any rest
in my bones because of my sinne.
Mine iniquities, that is, the pu-
nishment of mine iniquities, are
gone ouer my head, they are to
beaue for me. Thus and much
more, doth he complaine.^h I am
weary of my crying, my throte
is drie. Mine eyes faile while I
waite for my God. ⁱ So Asaph,
My foreran, and ceased not, my
soule refused to be comforted:*

What thinke you now? Were
not Iob, Paul, and David, in
Gods loue and fauour, notwith-
standing all this? It may be you
will reply, howsoeuer the mat-
ter of their trouble might bee
greater then yours, yet they
could remember God, they could
pray to him, they had faith and
confidence in God in their di-
stresses, all which you want;
therefore herein your case is
worse then theirs.

Chap. 15

Seet. 4.

g Psal. 38.

3. 4.

h Psal 69. 3

i Psal. 77.

2.

Reply.

Chap. 15

Sect. 4.

Answ.

Consider your selues well,
 (I speake onely to you that are
 wounded at the very heart for
 sin) & it is to be hoped that in
 some measure you shal find the
 like grace, faith and confidence
 in you, as was in them; If you
 see it not, bee greeued for the
 want thereof; Indeuour to doe
 as you say they did in their di-
 stresses, onely bee not discoura-
 ged, and all shall be well. But
 take notice, I pray you, that
 sometimes *David* neither *did*,
 nor *could* pray, (as he conceiued
 of his owne prayer) any other-
 wise then in *roaring, and com-
 plaining*; at which time, he saith
 he *kept silence*; but when hee
 could *confesse his sins and pray*,
 then he had some apprehension
 that GOD had forgiven him
 his sinne. And for all *Davids*
 remembring of God, yet euen
 then he was *troubled, and his
 spirit was overwhelmed, and hee
 saith his soule refused comfort, and
 saith*

¹ Ps. 32. 3.^m Ps. 32. 5.

• Psal. 77.
 2. 3.

saith unto God, P when wilt thou comfort mee? I grant it was his fault, yet it was such a fault as was incident to one beloued of God. Moreouer I deny not, but that *Iob* and *Dauid* had faith and hope in God; but these graces in them were oftentimes ouerclouded with vnbeleefe and distrust; as doth appeare in their many passionate distempers; at which times, yet their faith appeared to others in their good speeches and actions intermingled, rather then to themselues. And *Dauid* confesseth that those his faithlesse complaints were *in his hast, & from his infirmities.*

How say you now? Is it not thus with you? Are you not like others of *Gods children*? Off, and on, vp and downe, you would pray and cannot, you would belecue but (as you thinke) cannot, you would haue comfort but cannot feele

X 5

it.

Chap. 15

Sect. 4.

P Psal. 119

82.

P Ps. 31. 22

P Ps. 77. 10

*Chap. 15**Seet. 4.*

An old
deuise of
Sathan to
make a
man think
his case to
be worse
then any
others.

it. Onely you feele a secret support now and then, and now and then, you doe see and feele a glimpse of *Gods* light and comfort; for which you must be thankfull, which you must cherish by all meanes, and with which you must rest contented, waiting vntill God giue you more.

You, should know and consider, that this is an old cunning deuise of *Sathan*, to make you beleue that your case is worse, or at least much different from the case of any others, because he knoweth, that while he holdeth you thus conceited no common remedie, which did cure and comfort others, can cure and comfort you. For you will still aske, was euer any as I am? And if *Gods Ministers* can not say yea, and, that such an instruction, and such a promise in the *word* did helpe him; then you conclude that you are incurable.

But

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Sect. 4.*

But last of all, let it be supposed that your case is worse then any bodies else, Is there not a soueraigne *Balme* in Gods Word, a *Catholicon* that will heale all spirituall diseases? Gods Word is like himselfe, to a beleeuer, an^t *Omnipotent word*. Is any thing *too hard for the Lord*? Neither is there any spirituall disease *too hard for his word*. When *Christ* healed the people with his Word, did it not heale euen such, the like whereof, were neuer knowne to bee cured before.

f Mark. 9.
23.
t Gen. 18.
14.

They made no question, whether hee cured the like before. Indeede *" Martha* failed in this, for she said of her brother *Lazarus* being dead. *Lord he stinketh, for he hath bin dead foure daies*; shee conceiued her brothers case to be desperate, and that none in his case could be raised. But *Christ* did

" Ioh. 11.
39.40.

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Sect. 4.

* Mark. 1.

31.

* Mark. 6.

5. 6.

* Mark. 9.

23.

*Reply.**Answe.*

did blame her for want of faith; and by his Word he did as easily raise *Lazarus* from being dead so long, as hee did cure * *Peter wines mother* sicke but of an ague.

It is not greatnes of any mans distresse whatsoeuer, that can hinder from helpe and comfort, but only as then in ^a curing mens bodies, so now in curing and comforting mens soules, nothing hinders the cure, but the greatnes of the vnbeleefe of the partie to be cured: for ^b all things are possible to him that beleeueth.

You will yet Reply; indeed here lyeth the difficulty in our vnbeleefe.

Well, be it so. If vnbeleefe bee your disease, and trouble, doe you thinke that God cannot cure you of vnbeleefe as well as of any other sinne? But know that if with him in the *Gospel*, you feelee your vnbeleefe, and com-

complaine of it, and confesse it vnto God, saying, *c Lord I haue cause to beleue. Lord I doe, I would beleue, helpe thou my vnbeleefe*; if, with all, you will waite vntill God giue you power to beleue, and to enioy comfort in beleeuing, for, *d faith maketh no hast*, this same is both to beleue in truth, and is a certaine means to increase in beleeuing.

Wherefore let not *Sathan*, nor yet a *fearefull heart* make you to iudge your case to bee desperate, & remedlesse either in respect of Gods power, or will, though you yet bee in distresse, and doe feele in you much feare and vnbeleefe. Seeke to God, and with patience waite the good time of deliuarance, and comfort; and in due time, you shall haue helpe and comfort, as well as any other.

There are yet some, that feare God doth not loue them, because they haue prayed oft and much;

Chap. 15

Sect. 4.

c Mark. 9. 24.

d Ifay 28. 16.

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Doubts,
that God
doth not
loue them
because
their prai-
ers are re-
iected, re-
moued.

a Iam. 4. 3.

much; but God reiected their prayers, and hath not heard them.

There are many iust causes, why *God* may reiect, or at least not grant your prayers; and yet may loue your persons.

For first, It may be you ^a *aske amisse*, either asking things vn-lawfull, or asking things inconuenient for the present, or in asking to haue good things temporall, or spirituall in that quantity and degree, which God doth not hold fit for you as yet; or you aske good things to an ill end, as to *satisfie some lust*, as pride, voluptuousnesse, couetousnesse, or some other; or lastly (though you failed in neither of the former,) yet you failed in this, you were *doubtfull*, *you did not aske in faith*, you did not belecue, you should haue the things so asked. Who-soeuer doe thus faile in asking,
^b *let them not thinke euer to re-
ceiue*

^b *Iam. 1. 6*
7.

ccine any thing in fauour from the Lord. And it is a fruit of Godsloue, when hee doth not answer prayers so made; For it will cause you to seeke him, and to pray to him, in a better manner that you may be heard.

Secondly, God doth many times in loue and mercy heare his childrens prayers, when they think he doth not. God heareth prayers many waies, you must obserue this, else you will iudge that hee doth not heare your prayers, when yet indeed hee doth. Sometimes, yea alwaies when it is good for you, he giueth the very thing which you pray for. Sometimes hee giueth not that thing which you aske; but something much better. As, when you aske *corporall and temporall good things*, he denyeth to grant them; but in stead thereof doth giue you things *spirituall and eternall*, likewise when you aske grace in some *speciall*

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Sect. 4.

God heareth
prayers many
waies.

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Heb. 5. 7.

d 2 Cor. 12
9.

when you aske grace in some *speciall degree*, such as ioy, or comfort in God, or the like, it may please him not to let it appeare that hee giueth the same vnto you; but instead thereof he doth *enlarge your desires*, and he giueth *humility*, and *patience to waite* his leisure, which will doe you more good then that which you prayed for. So likewise when you pray that God would rid and ease you of such, or such a temptation; GOD doth not alwaies rid and ease you of it; but he instead thereof giueth you *strength* to withstand it, and keepeth you, that you are not overcome by it; thus *Christ* was heard in that which hee feared, so hee said to the *Apostle*, *My grace is sufficient for thee?* Which is better then to haue your particular request. For now Gods power is seene in your weakenesse, and God hath the glory of it; and you hereby

hereby haue experience of Gods power, which experience is of excellent vse.

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Sect. 4.*

Likewise you may desire, to haue such, or such a crosse remooued; yet God may suffer the crosse to remaine for a time, but he giueth you strength and patience to beare it, wisdom & grace to bee lesse earthly, and more heavenly minded by reason of it. There was neuer any, that, with an holy and humble heart, made lawfull requests according to the will of Christ, beleeuing he should be heard; but, though hee were a man of many failings in himselfe, and did discouer many weakenesses in his prayer, was heard in that hee prayed, either in what hee *did aske*, or in what hee *should rather haue asked*, either in that very thing, or in a better.

06. 18.

I would haue you leaue obiecting, and questioning, whether GOD loue you,
Consider

Chap. 15

Sect. 5.

e Ioh. 3. 16

f Reu. 1. 5.

g Rom. 4.

25.

K 54.

h Phil. 1.

29.

i Ioh. 1. 12

k Heb. 11.

1.

l Rom. 3.

28.

Consider this. Hath hee not
 loued you, ^e that hath giuen his
 only begotten sonne for you, and to
 you, ^f who hath washed you with
 his blood, & hauing giuen him to
 die for your sinnes, and to rise a-
 gaine for your iustification, and
 hath hereby translated you into
 the kingdome of his deare Son,
 hauing also ^h giuen vnto you to
 beleene in his name, hereby ⁱ ma-
 king you his children, inheri-
 tors with the Saints in light.
 What greater signe can there
 be of greater loue of God to-
 wards you? And what better
 euidence can you haue of
 Gods loue in iustifying of you,
 then the ^k euidence of your faith,
 whereby you are ^l iustified?

SECT. 5.

*A remouall of false feares rising
 from doubtings whether
 they haue faith and are
 Iustified.*

ALl men will grant, that if
 they were sure that they
 had

had faith, they should not doubt of their iustificatiō, nor of Gods loue to them in Christ, But many doubt that they haue no faith, or if they haue any, it is so little, that it cannot be sufficient to carry them through all oppositions to the end, vnto saluatiō.

First, if you haue *any* faith, though no more then as a *n* graine of Mustard-seed, you should not feare your finall estate, nor yet doubt of Gods loue, for it is not the *great quantity* and measure of faith that saueth; but the *excellent quality*, or *property* rather, and use of faith, if it be true, though neuer so small: For a man is not saued by the *worth* of his faith, by which hee beleeueth, but by the *worth* of Christ, the person on whom he beleueneth. Now the least true faith doth apprehend whole Christ, as a little hand may hold a Iewell of infinite worth as well though not so strongly

Chap. 15
Sect. 5.

Ans.

n Luk. 17.
6.

255.

Chap. 15

Sect. 5.

1 Ioh. 2.

12.

m Thes. 5.

14.

Rom. 14.1

Rom. 15.1

m Reu. 3.8.

• 1 Thes.

5.14.

strongly as a bigger. The least infant is as truly a man, as soone as euer it is endued with a reasonable soule, as afterward, when it is able to shew forth the operations of it, though not so strong a man: euen so it is in the state of Regeneration. Now you should consider that God hath ¹ *Babes in Christ*, as well as *old men*, ^m *feeble minded* as well as *strong*, *sicke* children as well as *whole* in his family. And those that haue least strength and are weakest, of whom the *holy ghost* saith, they haue a ⁿ *little strength* in comparison, yet they haue so much as (through God) will enable them in the time of greatest tryalls, *to keepe Gods word, & that they shall not deny Christs name*. Also know, God like a *tender father*, doth not cast off such as are little, feeble, and weake, but hath giuen speciall charge concerning the ^o *cherishing, supporting, and comforting* of these rather

rather then others, And ^P Christ Iesus, hee will blow vp, and not quench the least briske of faith.

This which I haue said in commendation of *little faith*, is onely to keepe him that hath no more from despaire. Let none hee by please or content himself with his little faith, nor striving to grow, and be strong in faith. If he doe, it is to be feared that he hath none at al; or if he haue, yet he must know that he will haue much to doe to liue, when he hath no more than can keepe life and soule together, and his life will be very vnprofitable, & vncomfortable, in comparison of him that hath a strong faith.

But you wil say, you are (first) *so full of feares & doubtings*, (2) you are *so fearefull to die*, and to heare of your cōming to *iudgement*, & (3) you cannot *feele* that you haue faith, you cannot *feele* ioy and comfort in beleeuing, wherfore you feare you haue no faith.

First,

Chap. 15

Seet. 5.

^P Mat. 12.

20.

Caution.

Reasons,
why many
think they
haue no
faith, but
without
cause.

Chap. 15
Sect. 5.

9 Mat. 8.
26.

1 Mat. 14.
31.

Reasons,
why some
are more
fearefull
todyethen
others, &
why all
naturally
are vnwil-
ling to
die.

First, if you (hauing so sure a word & promise) do yet doubt & feare so much as you say, it is your great sin, and I must blame you now, in our Saviours name, as he did his Disciples then, saying 9 *Why are you feareful, why are yee doubtfull, O yee of little faith?* But (to your reformation and comfort) obserue it, he doth not argue them to be of *no faith*, but onely of *little faith*, saying, *O yee of little faith*. Thus you see that some feares and doubtings doe not argue *no faith*.

Secondly, Touching feare of death and iudgement *some feare* doth not exclude *all faith*. Many out of their naturall constitution are more fearefull of death then others. Yea *pure nature* will startle and shrinkē to think of the separation of two so neere, and so ancient, & *such deare friends* as the soule & body haue beene. Good men such as *David*, and *Hezekiah* haue shewed

shewed their vnwillingnesse to die. And many vpon a mistaking, conceiuing the pangs and paines of death in the parting of the soule out of the body to be most torterous, and vsufferable, are afraid to die. Whereas vnto many, the neerer they are to their end, the lesse is there extremity of paine; and very many goe away in a quiet swoone without paine.

And as for being mooued with some feare at the thought of the day of iudgement; who can thinke of that *great appearance* before so glorious a *Majesty*, (such as *Christ* shall appeare in) *to answer for all the things hee hath done in his body*, without trembling? The *Apostle* calleth the thoughts thereof the *terror of the Lord*. Indeed to be perplexed with the thoughts of the one or other, argueth *imperfection* of faith and hope but not an utter absence, of either.

You

f Mat. 16
27.
1 2 Cor. 5
10. 11.

Chap. 15
Sect. 5.

You haue other and better things to doe in this case, then to make such dangerous conclusions, viz. that you haue no faith, &c. vpon such weake grounds. You should rather when you feele this ouer-seatefulnesse to die and come to iudgement, labour to finde out the ground of your error, and studie and indeuour to reforme it.

Vnwillingnesse to die may come from these causes.

Causes
why Christians are
too vn-
willing to
die.

First, From to *high an estimation*, and from to *great a loue to earthly things* of some kinde or other, which maketh you afraid and to loath to part with them.

Secondly, you may bee vnwilling to die, because of *ignorance of the superabundant and inconceivable excellencies of the Happinesse of Saints departed*, which if you knew, you would be willing.

Thirdly,

Thirdly, feare of death and comming to Iudgement, doth (for the most part) rise, *from a conscience guiltie of the sentence of condemnation*, being without assurance, that when they die they shall goe to heauen.

Wherefore if you would be free from troublesome feare of death and Iudgement. Learne (1) to *thinke meanelly and basely of the world*, in comparifon of those better things, provided for them that loue God, and vse all things of the world according-ly, without ^a *setting your heart vpon them*, ^b *as if you vsed them not*. (2) While you liue here on earth, take your selves aside oft times in your thoughts, and *enter into heauen, and contem-plate deeply the ioyes thereof*. (3) ^c *Giue all diligence to make your calling, and election, and right vnto heauen, sure vnto your selues*; But let me give you this needfull Item, that you be

Y

mil-

Chap. 14.
Sect. 5.

Helpes a-
gainst feare
of death.

^a Psal. 62. 10

^b 1 Cor. 7.
29. 30. 31.

^c 2 Pet. 1. 10
11.

Chap. 14.
Sect. 5.

^d Phil. 1. 23

^a 2 Tim. 4.
8.

^o Iob 14. 14

willing and readie to judge it to be sure, when it is sure, and when you haue cause so to judge. If you would doe all this in earnest, you would be so farre from feare of death, that you would, if you were put to your choise, with the ^d Apostle, choose to be dissolved, and to be with Christ, which is best of all, and so farre from fearing the day of Iudgement, that you would loue and ^a long for Christs appearing, waiting with patience and chearfulness, ^o when your change shall be.

Indeuour to follow these directions; then, suppose that you cannot keep downe these feares, & conquer them as you would, yet be not discouraged, for feares and doubts in this kinde, doe flow many times from *strength of temptation*, rather than from *weakenesse of Faith*. Moreouer, what if you cannot attaine to so high a pitch in your Faith, as S.

Paul

Paul had, are you so *ambitious*, that no other degrees of faith shall satisfie you? Or are you so *foolish*, as thence to cōclude, that you haue no Faith.

Chap. 14.
Sect. 5.

Thirdly, Whereas you say, you are without feeling, therefore you feare you have no faith. I acknowledge that *want of feeling, and want of sense of Gods fauour*, is that which doth more trouble Gods tender hearted children, and make them more doubt of *Gods loue*, and of *their iustification*, then any thing else, whereas I know nothing that giveth them lesse cause.

An answer to those which question their faith, for want of feeling.

For first, *What meane you by feeling?* If you meane the *enjoyment of the things promised, and hoped for, by inward sense*; This is to overthrow the nature, and to put an end to the vse of faith and hope. For *Faith is the ground of things hoped for, and the evidence of things not seene*. And the *Apostle* saith, *¶ Hope*
Y 2 that

¶ Heb. 11.1

¶ Rom. 8.24

Chap. 14.

Sect. 5.

2 Cor. 5.7

that is seene, is not hope. Indeepe faith giveth a present being of the thing promised to the beleever, but it is a being, not in sense, but in hope, and assured expectation of the thing promised: Wherefore the Apostle speaking of our spirituall conuersion on earth, saith, We walke by faith, not by sight. These two ; faith and feeling are opposite one to the other in this sense; For when we shall live by sight and feeling, then, we shall cease to live by faith.

Secondly, if by *feeling* you meane, a *ioyous and comfortable assurance that you are in Gods favour*, and that you shall be saued, and therefore because you want this ioyous assurance, you thinke you haue no faith, you must know this conclusion will not follow.

For *faith*, whereby you are saued and set into state of grace, and this *comfortable assurance* that

that you are in state of grace and shall be saued, *doe differ* and are not the same. It is true, *Assurance* is an effect of *faith* in all that haue this assurance, yet it is not such a *proper and necessary effect*, which is *inseparable* from the very being of faith in a man at all times. For you may haue *sauiug Faith*, yet at sometime bee without the *comfortable assurance* of Saluation.

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To beleue in Christ to Saluation *is one thing*, and to know assuredly that you shall be saued is *another*. For *Faith* is a *direct act* of the reasonable soule, receiuing Christ, and Saluation offered by God with him. *Assurance* riseth from a *reflect act* of the soule, namely, when the soule by discourse returneth vpon it selfe, & can witnesse that it hath the afore-mentioned grace of faith, whereby a man can say,
I know that I beleue that Christ

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Iesus is mine, and I know that I beleene, that the promises of the Gospell belong unto me. The holy Scriptures are written for both these ends, that first Faith, and then assurance of faith and hope should be wrought in men.

1 Ioh. 20. 31

These things are written, saith S. Iohn in his Gospell, that you may beleene, that Iesus is the Christ the Sonne of God, and that beleeuing you might haue life through his name. Againe, these things haue I written (saith the same

1 Ioh. 5. 15

Apostle in his Epistles) to you that beleene on the name of the sonne of God; that yee may know that you haue eternall life, & that you may beleene, that is, continue to beleene, and increase in beleeuing on the name of the Sonne of God.

A man is *saued* by faith, but hath comfort in hope of Saluation by *Assurance*; So that the being of spiritnall life, in respect of vs, doth sublist in Faith, not
in

in Assurance and Feeling. And that is the strongest and most approved faith, which cleaueth to Christ and to his promises, and which holdeth his owne, without the helpe of feeling. For, albeit, *Assurance* giveth vnto vs a more evident certaintie of our good estate, yet *Faith*, euen without this, will hold vs certaine in this good estate, whether we be assured or not.

Wherefore some *Diuines* haue well conceiued of a *double certaintie* of things apprehended by mans Iudgement. The first is *Certaintie of Adherence*, and *cleauing fast* to the thing it beleeueth, causing a man (from the bare assent and consent to the truth and goodnesse of the promise, and from the commandement of God in his word, which bids him beleue and rest on his promise) for to *cleaue* to the promise and to *rely* on it, and to *obey* that commandement, which

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commandeth him to beleue in Christ Iesus ; yea, *though this truth be not otherwise so euident and cleare to the vnderstanding,* as to satisfie mans naturall reason. For though *Faith*, in its minoritie, cannot alwayes comprehend to the full, how, and by what meanes, or why in reason, the thing promised should be fulfilled ; yet, because it conceiueth thus much, *that the things of God are not fully comprehended by humane reason,* and that the *truths of God are infallible,* whether it comprehend them or not ; will *first beleene and rest on the promise,* and then afterward consider how it may be, so farre as is fit to be vnderstood by reason. Hence it is that albeit reason, as it is now corrupt will still be ^u *objecting*, and will be satisfied with nothing, but what it may know by sense, and by demonstration from *Artificiall Arguments* ; yet ^a *Faith, euen aboue*
and

^u Ioh. 3. 4.

^a Rom. 4. 19
20.

and against sense, and all naturall reasoning, will giue credit vnto, and rest vpon the bare naked diuine witnesse of the word of truth, for his sake that doth speake it.

Secondly, there is a certaintie of *Evidence*, namely, when the beleued is not onely said to be true and good, but a man doth finde it so to be by *sense and experience*, and is so *euidēt* to mans reason conuincing it by force of *Argument*, taken from the Causes, Effects, Properties, Signes, Contraries, and the like, that it hath nothing to object against the thing propounded to be beleued. The certaintie of *Adherence*, is the certaintie of Faith. The certaintie of *Evidence* is the certaintie of Assurance.

This certaintie of *Assurance* and euidence is of excellent vse, for it maketh a man ^bfruitfull in good workes, and doth fill him full of joy and comfort: therefore it must by all meanes be gotten,

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yet,

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Heb. 11. 8.

RS 6.

^b 2 Pet. 1. 8.

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yet, it is not of it selfe so strong, nor so constant, nor so infallible as the certainty of *Faith* and *Adherence* is. For sense and reason since the fall (even in the regenerate, though they will lay some foundation in the rules of Faith to proceed by, yet erring in, or misapplying the rule) are weak, variable, and their conclusions are not so certaine, as those of pure Faith; Because *Faith* buildeth onely vpon *Divine Testimony*, concluding without reasoning or disputing, yea, many times against reasoning.

So that notwithstanding the excellent, and needfull vse of *Assurance*, and certaintie of *Evidence*; it is *Faith* and the certaintie of *Adherence*, whereby euen in feares and doubts a man cleaueth fast to the promises, and is that which we must trust vnto, and is the *Cable* we must hold by, least we make shipwracke of all, when we are assaulted

faulted with our greatest temptations, for then many times, our *Assurance* leaveth vs to the mercy of the windes and Seas, as Marriners speake. If you haue *Faith*, though you haue *little or no feeling*, you are yet sure enough of *Saluation*, indeede, though not in your owne apprehension. When both can be had, it is best, for then you haue most strength, and most comfort, giuing you chearefulnesse in all your troubles, but that *certaintie of Faith*, and *cleauing* to the naked word and promise, is that to which you must trust.

See this in the *examples* of most faithfull men, for when they haue beene put to it, it was this that vpheld them, and in this was their *faith commended*. *Abraham* against all present sense and reason, euen *against hope*, *beloeved in hope*, both in the matter of receiuing a sonne, and in
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^c Heb. 11.
17. 18. 19.

^d Rom. 4. 18
19. 20. 21.

Res 7.

^e Rom. 4. 20

^f Iob, 13.
14. 24.

going about to offer him againe vnto God in Sacrifice.

He denied sense and reason, he ^c considered not the unlikelihoodes, and seeming impossibilities in the iudgement of reason, that euer he should haue a feede, he being old, and Sarah being old and barren, or hauing a feede, that he should be saued by that feede, lth he was to kill him in Sacrifice. He onely ^d considered the Almighty power, faithfulnessse and soveraigntie of him that had promised, he knew it was his dutie to obey and to waite, and so let all the businesse thereabout to rest on Gods promise. For this, his faith is commended, and he is said to be ^e strong in faith. Iob & David shewed most strength of Faith, when they had little or no feeling of Gods fauour, but the contrary rather. Iob had little feeling of Gods fauour, when for paine of body he said, ^f wherefore do I take my flesh in my teeth, and

and in anguish of soule he said,
Wherefore hid'st thou thy face,
and takest me for thine enemy;
 Yet then this certaintie of faith,
 which made him cleane vnto
 God, made him to hold fast,
 and say in the same Chapter,
Though he slay me, yet I will
trust in him. When David said
 to God,^h *Why hast thou forgotten*
me? His Assurance was weake;
 yet euen then his Faith discou-
 red it selfe, when he saith to his
 soule,ⁱ *Why art thou disquieted*
within me, Hope in God, who is
the health of my countenance, and
my God. You see then that the
 excellencie of faith lyeth not in
 your feeling, but, as the Psalmist
 speaketh by experience, in^k *clea-*
ning close vnto the promise, and
 relying on God for it, vpon his
 bare word. For he saith, *It is*
good for me to draw neere to Go^d,
I haue put my trust in the Lord
God, this was it which secretly
 vpheld him, and kept him in
 pos-

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^g Job. 13. 15

^h Psal. 42. 9.

ⁱ Psal. 42. 11

ke 8.

^k Pl. 73. 28.

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possession, when, as you may see in that *Psalme*, his *Evidences*, and Assurance was to seeke.

Wherefore, *Beleeue Gods promises made to you in Christ, and rest on him*, euen when you want joy, and feeling comfort. For hauing *Faith*, you are *sure of heauen*, though you be not so fully *assured* of it as you desire. It will be your greatest commendation, when you will be dutifull seruants and children at Gods commandement, though you haue not present *wages*, when you will take Gods word for that. Those are bad seruants and children, which cannot goe on chearefully, in doing their *Master or fathers will*, except they may receiue the promised wages, at least *in good part aforehand, or every day*; or except they may haue at least *a good part of the promised inheritance presently*, and in hand. *Feeling of comfort* is part of a *Christi.*

Christians wages & inheritance, to be receiued at the good pleasure of God, that freely giueth it, rather then a Christian dutie.

To comfort and stay our selues on God in distresse, is a dutie, but this joyous sense and feeling of Gods fauour, is a *gracious fauour of God towards vs*, not a *dutie of ours toward God*. It is from too much distrust in God, and too much selfe respect, when we haue no heart to goe about his worke, except we be full of feeling of his fauour. He is the best childe, or seruant, that will obey out of loue, dutie, and conscience, and will trust on God, and waite on him for his wages and recompence.

Thirdly, when you say, you cannot *fee*le, that you haue faith or hope, *you meane*, as in deede many good soules doe, *you cannot finde and perceiue, that these graces be in you in truth*, which, if you did, you would not doubt

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Many doe
not feele
that they
haue faith,
because they
do not feele
for it.

doubt of your saluation: My
answer is, If faith and hope be in
you, then if you would judi-
ciously enquire into your selues,
and *feelee for them*, you may find
and *feelee them*, and know that
you haue them; For as certain-
ly, as he that *seeth bodily*, may
know that he *seeth*; so he that
hath the *spirituall sight of Faith*,
may know that he hath Faith.
Wherefore *try and feelee for your
faith*, and you shall finde, whe-
ther it be in you yea or no.

For this cause, (1) Try whe-
ther you euer had the necessary
antecedents and preparatiues,
which ordinarily make way for
the seede of faith to take deepe
roote. (2) Consider the *nature*
of sauing faith, and whether it
hath wrought in you accord-
ingly. (3) Consider some conse-
quents and *certaine effects* there-
of.

First, hath the Law shut you
vp in your owne apprehension,
vnder

vnder the curse, so that you haue
beene afraid of Hell. And hath
the Spirit also convinced you of
sin by the Gospell, to the woun-
ding of your conscience & true
humiliation, causing the heart
to relent, and to desire to know
how to be saued ; and if after
this you haue denied your selfe,
and receiued and rested on
Christ, according to the nature
of true faith, as followeth, then
you haue faith. If you doubt,
you were neuer sufficiently
humbled.

Secondly, Consider rightly
the nature and proper acts of
faith, least you conceiue that to
be *faith* which is not, and that to
be *no faith* which is.

You may know wherein true
sauiing Faith consists, by this
which followeth. Whereas (man
being *fallen into state of condem-
nation* by reason of sinne, there-
by *breaking the Couenant of
workes,*) it pleased God to or-
daine

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daine a new Couenant, the Couenant of Grace, establishing it in his onely Sonne Christ Iesus made man, expressing the full tenour of this his Couenant in the Gospell, wherein he maketh a gracious and free offer of Christ, in whom this Couenant is established, and with him the Couenant it selfe, vnto man; now when a man burdened with his sinne understanding this offer, giveth credit vnto it, and assenteth therunto because it is true, and approueth it, and consenteth to it, both because it is good for him to embrace it, and because it is the will and Commandement of God, and is one condition in the Couenant that he should consent for his part, and trust to it; when therefore a man receiveth Christ thus offered, together with the whole Couenant in euery branch of it, so farre as he doth understand it, resolving to rest on that part of the Couenant made and promised on Gods

Gods part, and to stand to euery branch of the Couenant, to be performed on his part ; Thusto embrace the Couenant of grace, and to receiue Christ, in whom it is confirmed, is to beleene.

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This offer of Christ, and the receiuing him by faith, may clearly be exprell'd by an offer of peace, and fauour, made by a King vnto a woman that is a rebellious subiect ; by making offer of a marriage betweene her and his onely Sonne, the heire apparant to the Crowne, who, to make way to this match, vndertakes, by his Fathers appointment, to make full satisfaction to his Fathers iustice in her behalfe, and to make her euery way fit to be daughter to a King. And for effecting this match betweene them, the Sonne with the consent and appointment of his Father, sendeth his chiefe seruants a woeing to this vnworthy woman ; making offer of marriage
in

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in their Masters behalfe, with the clearest proofes of their Masters good will to her, and with the greatest earnestnesse and intreaties, to obtaine her good will, that may be. This woman at first being a *Ward*, or *bondwoman* vnto this Kings sonnes mortall enemy, and being in loue with base slaues like her selfe, companions in her rebellion, may happily set light by this offer; or if shee consider well of it, shee may doubt of the truth of this offer, the match being so vnequall and so vnlikely on her part, thee being so base and so vnworthy, she may thinke the motion to be too good to be true; yet if vpon more aduised thoughts, shee doth take notice of the perill she is in while shee standeth out against so puissant a King in her rebellion, and doth also see and beleene, that there is such a one as the *Kings Sonne*, and beleueneth that he is in earnest in his offer

to

to reconcile her to his Father,
and that he would indeed match
with her; whereupon shee con-
sidereth also that it shall be good
for her, to forsake all others and
take him; and that especially be-
cause his person is so lovely and
euery way worthy of her loue.
Now when shee can bring her
selfe to beleue this, and resolute
thus, though shee cometh to it
with some difficultie, and *when*
mutuall she giueth a true & heartie
consent to haue him, and to for-
sake all others, and to take him as
he is, to obey him as her Lord,
and to take part with him in all
conditions, better or worse, though
she come to this resolution with
much adoe, then the match is as
good as made betweene them;
for hereupon followeth the mu-
tuall plighting of their troathes
each to other.

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The application is easie brought-
out, I will onely apply so much,
as is for my purpose, to shew the
na.

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^a 2 Cor. II 2

^b Ps. 45. 10.

^c Rom. 7. 4.

^d Ioh. 1. 12.

^e 1 Cor. 6.

17

God offers his onely begotten Sonne Iesus Christ, yea Christ Iesus by his ^a Ministers offers himselfe in the Gospell vnto rebellious man, to match with him, onely on this condition, that ^b forsaking his kindred and fathers house, forsaking all that he is in himselfe, he will receiue him as his ^c head, husband, Lord, and Saviour; Now when any man vnderstandeth this motion, so far as to assent, and consent to it, and ^d to receiue Christ, and cleaue to him; then he beleueth to Salvation, then the match is made between Christ and that man, then they are handfasted and betrothed, nay married, and are no longer two, ^e but are become one spirit.

By all this you may see, that in saving faith there are these two acts.

Two special acts in saving Faith.

First, an assent to the truth of the Gospell, and that not onely be

beleeuing in *generall*, that there is a *Christ*, beleeuing also what manner of person he is, and vpon what condition he offereth himselfe to man to saue him; but also *beleeuing that this Christ graciously offereth his one and himselfe, to a mans selfe in particular.*

The second act is, an approbation and liking well of this offer of *Christ*, with consenting, and heartie saying *I will*, to the said offer, resolving to take him wholly, and fully as he is, accepting of him according to the full tenour of the *marriage covenant*, not onely as a mans *Saniour*, for to defend and shelter him from euill, and to saue him and bring him to glory; but as his *head* to be ruled by him, & as his *Lord and King* to worship and obey him, beleeuing in him, not onely as his *Priest* to satisfie for him, but also as his *Prophet* to teach, and as his *King* to gouerne him,
clea-

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f Pl. 45. 11.

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: Luk. 9. 23.

cleaving to him in all estates, taking part with him in *all the evils*, that accompany the profession of *Christs* name, as well as in the good.

The *first* act is not enough to saue any. The *second* act cannot be without the former, where both these are, there is a right receiuing of the *Gospell*, there is *true faith*.

With what manner of will & consent, a man receiueth Christ by faith.

The principall matter lyeth in the consent & determination of the will in receiuing of Christ; Which that it may be without exception, know with what manner of will you must consent, and receiue Christ.

First, it must be with an *advised and considerate will*, it must not be rash, and on a suddaine, in your ignorance, before you well know what you doe. You must be welladvised, and consider well of the person to whom you giue your consent, that you know him, and that you know the

the nature of this spirituall marriage, and what you are bound vnto by vertue of it, and what it will ^b*cost you*, if you giue your selfe to *Christ*.

Secondly, your consent must be with a *determinate*, and *compleat will*, touching present receiving him, *euene with all the heart*. It must not be a faint consent, in an indifferency whether you consent or no, it must not be in a purpose, that you will receiue him hereafter ; but you must giue your hand & heart to him for the present, else, yet it is no match.

Thirdly, your consent must be with a *free and readie will* ; it must not be, as it were with a forced will and constrained, yeelding against the will ; but (howsoeuer, it may be with much opposition and conflict, yet you must so beate downe the opposition, that when you giue consent, you bring your
Z will

*Chap. 15.
Sect. 5.*

^h Luk. 14.
28.

ⁱ Act. 8. 37.

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will to doe it) readily and freely, with thankfull acknowledging your selues much bound to Christ all the dayes of your life, for that he will vouchsafe to make you such an offer.

When *consent* is rash, faint, and not free, this will not hold for good any long time ; but when your consent is aduised, compleate, and free, out of true loue to Christ, as well as for your owne benefit, the knot of marriage betwixt Christ and you, is knit so fast, that all the lusts of the flesh, all the allurements of the world, and all the powers of Hell, shall not be able to breake it.

Many presume that they haue faith, which haue none.

By this which hath beene said touching the nature of Faith, many, who thought they had *faith*, may see that yet they haue none.

For they onely belceue in generall that there is a *Christ*, and a *Sauionr*, who offereth grace
and

and saluation to mankinde, and hereupon they presume. This generall faith is needfull, but that is not enough, it must be a perswasion of Gods offer of Christ to a man in particular, that the *will in particular* may be induced to consent. There must likewise be that particular consent of will, and accepting of Christ, vpon such tearmes as he is offered. They that receiue Christ aright, *enter into the marriage covenant*, resolving to forsake all other, and obey him, and to *take vp his crosse*, and to indure all hardnesse with him, & for him, as, shame, disgrace, pouertie, hatred, and spite in the world, and all manner of misusages; this they consent to, and resolve vpon for the present, and from this time forward, for the whole time of their life; which things many neither did, nor intended to doe, when they gaue their names to Christ; they onely receiued him

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as their *Iesus*, one by whom they did looke to be saued, and honoured, looking that he should endow them with a faire ioynture of heauen; but they did not receiue him as their *Lord*. In doing thus, they erred in the *essentials of marriage*. For they erred in the *Person*, taking an *Idoll Christ* for the true *Christ*. They erred in the *forme of marriage*; they tooke him not for the *present, nor absolutely*, for better for worse (as we speake) in sicknesse and health, in good report, and ill report, in persecution and in peace, forsaking all other, never to part, no not at death. Wherefore *Christ doth not owne these foolish Virgins*, when they would enter the ** Bridechamber*, but saith, *I know you not*; For because there was no true consent on their part, they had no faith, and their contract or marriage with *Christ* was onely but in *speech*, but was never *Legall*, nor consummate, By

*Mat. 25. 12.

By this which hath beene said, others who haue Faith indeede, may know they haue it, namely, if they so beleue the Couenant of Grace established in Christ, that withall their hearts they accept of him, and it, so that they will *stand to it on their parts*, as they are able, and *rest on it so far as it concernes Christ* to fulfill it. For this is Faith.

Vnto this, some feareful soules will reply. If we haue not Faith, except vnto assent to the truth, we doe also receiue Christ offered, with a deliberate, entire, and free consent, to rest on him, to be ruled by him, and to take part with him in all conditions; then wee doubt that wee haue no Faith; because we haue so hardly brought our selues to consent, and finde our selues so weake in our consent, and haue beene so vnfaithfull in keeping promise with Christ.

Truth, fulnesse, and firmenesse

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of

Chap. 15.

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Reply.

Ans.

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^m Rom. 7:

23.

ⁿ Isa. 1. 19.

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of cōsent of will to receiue Christ, may stand with *many doubtings*, and with *much weaknesse*, and *sense of difficultie*, in bringing the heart to consent. For so long as there is ^m *a law in your members* warring against the *law of your minde*, you can neuer do as you would. If you can bring your hearts to ⁿ *will to consent*, and obey, in spite of all oppositions, this argueth *heartie and full consent*, and a true Faith. Nay, if you can bring the heart, but to *desire to receiue Christ*, and to enter into Couenant with God, made mutually betweene God and you in Christ, and that it may stand according to the offer which he maketh vnto you in his Word, euen this argueth a *true and firme consent*, and maketh up the *match between Christ and you*. Euen as when Iacob related the particulars of an earthly Couenant, into which he would haue *Laban* enter with him.

him, *Labans* saying ° *I would it might be according to thy word*, gaue prooffe of his consent, and did ratifie the Couenant betwixt them. If you can therefore, when God tenders vnto you the Couenant of Grace, willing you to receiue Christ, in whom it is established, and to enter into this Couenant. If (I say) you can with *all your heart*, say to God, *I would it might be according to thy word*; The Couenant is mutually entred into, and the match is made betwixt Christ and you. And whereas it doth trouble you, that you cannot be so faithfull to Christ, as your Couenant doth binde you, *it is well you are troubled*, if you did not withall make it an argument, that you haue no Faith, for in that it *heartily grieneth you*, that you cannot beleue, nor performe all faithfullnesse to Christ, *it is an euident signe that you haue faith*. You must not

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thinke,

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° Gen. 30.

34.

06. 23

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Eccl. 7.

thinke, that after you are truly married to Christ, you shall be free from euill solicitations by your old louers; Nay, sometimes a kinde of violence may be offered, by *spirituall wickednesses* vnto you, so that you are *forced* to many euils indeed against your will, as it may befall a faithfull wife, to be *forced* by one stronger then shee; yet if you giue not full consent vnto them, and giue not your heart to follow them, your husband Christ will not impute these rapes vnto you.

Caution
that none abuse Christs
lenitie.

Yet, let none by this take libertie to offend Christ in the least thing, for though Christ loue you more tenderly, and more mercifully, than any husband can loue his wife, yet know ye, he doth not dote on you; he can see the smallest faults, and sharply (though kindly) rebuke and correct you for them, if you do them presumptuously. But he esteemet

esteemeth none to breake spirituall wedlocke, so as to dissolve marriage; but those whose ^{*}harts are wholly departed from him, and are set vpon, and giuen to some thing els. If you thus looke into the nature of *faith*, (I speake to a soule troubled for sinne) you may know and feelee that you haue it.

3. You may know a *liuely faith* likewise, by *most certaine consequents and effects*, I meane not comfort and joy, which are sometimes felt, & through your fault, sometime not; but by such effects, which are more cōstant, and more certaine, and may be no lesse felt than joy and comfort, if you would feelee for them: Amongst many I will reckon these.

First, you may know you haue Faith by your feeling and opposing of the contrary, if you feelee a *fight and conflict betweene beleeuing and doubting, feare, and*
distrust;

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Seēt. 5.

* Heb. 3. 12

Faith
knowne by
the effects
thereof.

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distrust; and in that combat *you* take part with beleeuing, hope, and confidence, or at least desire heartily that these should preuaile, and are grieved at heart, when the other get the better. If you *feele* this, doe not say, you haue *no feeling*. Doe not say, you haue *no faith*.

This *conflict*, and *desire to haue faith* gaue prooffe, that the *man in the Gospel*, who came to Christ to cure his child, *had faith*, *I beleene Lord*, saith he, *Lord helpe my vnbeliefe*. Doe not say (as I haue heard many) *This man could say I beleene; but we cannot say so*. I tell you, if you can heartily say, *Lord helpe my vnbeliefe*, I am sure, any of you may say, *I beleene*. For, whence is this *feeling* of vnbeliefe and *desire to beleene*, but from *Faith*?

Secondly, you may know you haue Faith (I speake still to an afflicted soule which dareth not sinne wittingly) for that you will

p Mar 9.24

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not part with that Faith which you haue vpon any tearmes. I will aske you that haue giuen hope to others, that you doe beleue, and that yet doubt you haue not truth of faith and hope in God, onely these questions, and as your heart can answer them, so you may judge. *Will you part with that faith, and hope, which you call none, for any prise? Would you change present states with those, which presume they haue a strong Faith, whose consciences do not trouble them, but are at quiet, though they liue in all manner of wickednesse? Or at best are meere-ly ciuilly honest? Nay, would you (if it were possible) forgoe all that faith, and hope, and other graces of the Spirit, which you call none at all, and returne to that former state, wherein you were in the dayes of your vanitie, before you did indeuour to leaue sinne, and to will to indeuour to*
set-

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1 Joh. 6. 68.

settle to Religion in earnest? Would you lay any other foundation to build vpon, then what you haue already layd? Or is there any person or thing, whereon you desire to rest for Saluation and direction, besides Christ Iesus? If you can answer, no; but can say with 1 Peter; *to whom shall we goe, Christ onely hath the words of eternall life;* you know no other foundation to lay, then what you haue laid, and haue willed, and desired to lay it right; you *resolue neuer to pull downe what you haue built,* though it be but a little. It is your griefe that you build no faster vpon it. By this answer you may see, that your conscience, before you are aware, doth witnesse for you, and will make you confesse, that you haue some true faith and hope in God, or at least hope that you haue. For (let men say what they will to the contrary) *they alwayes thinke*

tb

they haue those things, which by
no meanes they can be brought to
part with.

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Thirdly, if you would haue
feeling and prooffe of your faith
and *Iustification*; feelee for it in
the most certaine effect, which
is your *Sanctification*. Doe you
feelee your selues loaden and bur-
thened with sinne? Doe you
feelee your hearts ake with sor-
row for sinne? And withall, doe
you feelee your selues to be alte-
red from what you were? Doe
you now beare good will to
Gods word and Ordinances?
And doe you desire the pure
word of God, that you may
grow in grace by it? Doe you
affect Gods people therefore,
because you thinke they feare
God? Is it your desire to ap-
proue your selues to God, in
holy obedience? And is it your
trouble, that you cannot doe it?
Then certainly you haue *Faith*,
you haue an effectnall *Faith*.
For

r 1 Pet. 2. 2.

f 1 Ioh. 3. 14

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Iam. 2. 22.
26.

For what are all these but the very *Pulse*, *breath*, and *motions of faith*? If you feele *grace* to be in you, it is a better feeling, then feeling of *comfort*; for *grace* (in men of vnderstanding) is neuer seuered from effectuall Faith, but *comfort* many times is; for that may rise from presumption, and false faith. Grace onely from the Spirit, and from true Faith.

SECTION 6.

A remouall of feares, rising from doubting of Sanctification.

IT is granted by all, that if they be *truly Sanctified*, then they know that they haue *faith* and are *iustified*; But many feare they are not Sanctified, and that for these seeming reasons.

First, some feare they are not Sanctified, because they doe not

re

remember, that euer they felt those wounds and terrours of conscience, which are first wrought in men, to make way to Conversion, as it was in them, who were ^aprickt at heart at Peters Sermon, and in ^bS. Paul, and in the ^cTaylor: Or if they felt any terrours, they feare they were but certaine flashes, and forerunners of Hellish torments; like those of ^dCaine and ^eJudas.

As it is in the naturall birth with the mother, so it is in the spirituall birth with the childe. There is no birth without some trauaile, and paine, but not all alike. Thus it is in the new birth with all that are come to yeares of discretio. Some haue so much griefe, feare, & horroure, that it is intollerable, and leaueth so deep an impression, that it can neuer be forgotten; others haue some true sense of griefe and feare, but nothing to the former in comparison.

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Fearcs of not being sanctified, because as its thought, they were not sufficiently wounded in their first Conuersion, remoued.

^a A ct 2. 37.

^b A ct 9. 6.

^c A ct 16. 29

^d Gen. 4. 13

^e Mat. 27.

3. 4.

Ans.

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Reasons,
why some
feele more
griefe and
feare in
their first
Conuersion
then others.

parison, which *may easily be forgotten*;

There are causes, why some haue, or at least feele, some more, some lesse.

1. Some haue committed, more grosse, and *more hainous sinnes* then other, therefore they haue more cause and neede, to haue *more terrour and heart-breaking* then others.

2. God doth set some apart, for *greater imployments* then others, such as will require a man of great trust and experience, wherefore God (to prepare them) doth exercise such with *greatest tryals*, for their deepe humiliation, and for their more speedie and full reformation, that all necessary graces might be more deeply, and more firmly rooted in them.

3. Some haue beene *religiously brought up from their infancie*, whereby, as they were kept from grosse sinnes; so their sinnes

sinnes were subdued *by little and little*, without any sensible impression of horroure; Grace, and cōfort being instilled into them all most insensibly.

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4. Some *by naturall constitution*, and temper of body, are *more fearefull*, and more sensible of anguish than others, which may cause, that although they may be alike wounded in conscience for sinne, yet they may not feele it all alike.

5. There may be the like feare, & terrour, wrought in the conscience for sinne, in one as well as another; yet it may not leaue the like lasting sense, and impression in the memory of the one, which it doth in the other. Because *God may shew himselfe gracious, in discovering a remedy, and giuing comfort to one, sooner then to the other.* As two men may be in perill of their liues by enemies; the one as soone as he seeth his danger, seeth an *im-*
preg-

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How to
know that
a man had
sufficient
griefe, and
terror, in
his first
Conuersion

pregnable Castle, to steppe into, or an Army of friends to rescue him; this mans feare is quickly ouer, and forgotten: The other doth not onely see great danger, but is surprized by his enemies, is *taken and carried captiue*, and is a long time in cruell bondage and feare of his life, till at length, he is redeemed out of their hand. Such a feare as this can neuer be forgotten.

You may euidently know, whether you had *sufficient griefe*, and *feare* in your *first conuersion* by these signes. Had you euer such, and so much griefe for sin, that it made you to dislike sin, and to dislike your selfe for it, and to be wearie and heauie laden with it, so as to make you heartily confesse your sinnes vnto God, and to aske of him mercie and forgiuenesse? Hath it made you to looke better to your wayes, and more carefull to please God? Then be sure, it

was a competent and sufficient griefe; because it was *a godly sorrow to repentance, neuer to be repented of.*

Againe, are you *now* griued and troubled, when you fall into particular sinnes? then, you may be certaine, that there was a *time* when you were sufficiently griued and humbled in your Conuersion; For this *latter* griefe is but putting that griefe into further *act*; whereof you receiued an *Habit* in your first *Conuersion*.

If you can for the present find any proofes of Conuersion, it should not trouble you, though you know not *when*, or *by whom*, or *how*; any more then thus, that *you know that God hath wrought it by his Word and Spirit.* When any field bringeth forth a *croppe of good corne*, this proueth that it was sufficiently *plowed*; For God doth neuer *sow*, vntill the *fallow ground* of mens hearts is sufficiently broken vp. Now

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2 Cor. 7. 10

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The difference be-
twene the
terrors that
prepare to
conuerſion,
and thoſe
which are
the begin-
ning of hel-
liſh tor-
ment.

Now as for thoſe of you which remember that you haue had terrours of conſcience, & it may be, euer and anon feele them ſtill, who feare that theſe were not beginnings of *Conuerſion*, but rather beginnings of *Deſperation and Hellish torments*; you ſhould know, that there is great difference betwene theſe and thoſe.

Thoſe feares and horrours, which are onely flaſhes, and beginnings of helliſh torment, are wrought onely by the *Law* and *ſpirit of bondage*, giuing not ſo much as a ſecret hope of *Saluation*. But thoſe feares, which make way vnto, and which are the beginnings of *Conuerſion*, are indeed firſt wrought by the *Law* alſo, yet *not onely*, for the *Gospell* hath at laſt ſome ſtroke in them; partly to melt the heart, broken by the *Law*, partly to ſupport the heart, cauſing it by ſome little glimpe of light, to conceiue

conceiue possibilitie of remedie;
Compare the terrours of *Caine*
and *Judas*, with those of the men
prickt at *Peters Sermon*, with *S.*
Pauls and the *Laylors*, and you
shall see both this, and the fol-
lowing differences.

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2. The former terrours and troubles are *caused*, either *onely* for feare of *Hell*, and fierce wrath of God, but not for sinne; or if at all for sinne, it is onely in respect of the *punishment*. These tending to conuersion, are also *caused through feare of Hell*, but *not onely*; The heart of one thus troubled aketh because of his sinne, and that *not onely because it deserueth hell*; but because by it he hath offended, and dishonoured God.

3. Those, who are troubled in the first sort, doe *continue headstrong & obstinate*, retaining their wonted hatred against God, and against such as feare God, as also their loue to wickednes;
onely,

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^a Act. 2. 13.

^b Act. 2. 37.

^c Act. 9. 6.

^d Act. 16. 24.
30. 33.

onely, it may be, they smother
and bite in their ranckor, through
the spirit of restraint, that for the
time it doth not appeare; But in
the other will appeare *some al-
teration towards goodnesse*; As,
whatseuer their opinions, and
speeches were of Gods people
before, now they begin to thinke
better of them, & of their wayes.
So did they in the *Acts*, before
they were prickt at heart they
did ^a *scoffe at the Apostles*, and
derided Gods gifts in them, but
afterwards laid (^b *men and bre-
thren*) they conceiued reuerent-
ly of them, and spake reuerent-
ly to them. See the like in ^c *Paul*,
in his readinesse to doe whatso-
ever Christ should enioyne him.
The ^d *Iaylor* also in this case,
quickly became well affected to
Paul and Silas.

4 The former sort, when they
are troubled with horreur of
conscience, *seeke no remeacie, but
such as are worldly and carnall*,
as

as jollitie, company-keeping, musick, & other earthly delights, as in building & in their lands and liuings, according as their owne corrupt hearts, and as carnall men will aduise them, whereby sometimes they stupifie and deaden the Conscience, and lay it asleepe for a time. Thus ^eCain, and ^fSaul allayed their distempered spirits. And if they haue some godly friends, which shall bring them to Gods Ministers, or doe themselues minister to them the instructions of the word, this is tedious, and irkesome to them, they cannot relish these meanes, nor take any satisfaction in them. But the other ^gare willing to seeke to God, by seeking to his Ministers, ^hto whom God hath giuen the tongue of the learned to minister a word in season, to the soule that is wearie; and though they cannot presently receiue comfort, will not vterly reiect them, except in case of

Me-

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^e Gen. 4. 17
&c.
^f 1 Sam. 16.
17

^g Act. 2. 37.

^h Isa. 50. 4.

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Melancholike distemper, which must not be imputed to them, but to their disease.

And in *application of the remedie*, as there were two parts of the griefe, so they must find remedies for both, or they cannot be fully satisfied. First, they were troubled with griefe for *fear of Hell*, for taking away whereof, the bloud of Christ is applied, together with Gods promise of *forgiuenesse* to him that beleeueth, and a commandement to beleue, all this is applied to take away the *guilt and punishment of sinne*. Secondly, they were troubled for *sinne*, whereby they had dishonored and displeased God, now vnlesse also they feele in some measure, the *grace of christes Spirit healing the wound of sinne*, and *substanting the power of it*, and *enabling them at least to will and strue to please God*, they cannot be satisfied. As it was with *Dauid*, though God had said by the *Prophet*.

Prophet, ^e *The Lord hath put away thy sinne, that is, forgiven it; yet he had no comfort vntill God had ^f created in him a cleane heart, and renewed a right spirit within him.* Whereas if feare of Hell be off, it is all that the former sort care for.

5. As for the first sort, It may be, while they were afraid to be damned, they had some *restraint of sinne*, and it may be, made some proffers tending to reformation; but when their terrours are ouer, and forgotten, then *8 like the dogge, they returne to their vomit, and like the sow that was washed, to their wallowing in the mire* of their wonted vngodlinesse. But as for them, whose terrours were preparations to Conuersion, when they obtaine peace of Conscience, they are exceeding thankfull for it, and are made by it *more fearefull to offend*. And although they may, and oft doe fall into some parti-

A a cular

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^e 2 Sam. 12.

^f Psal. 51. 10.

⁸ 2 Pet. 2. 22

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Feares that
they are not
sanctified,
because they
are pestred
now with
worſe
thoughts,
then euer,
Remoued.

cular ſinne, or ſinnes, for which they renew their griefe and repentance; yet, *they doe not fall into an allowed courſe of ſinne any more.* Thus much in answer to the first doubt of Sanctification.

Secondly, there are *many, which doubt they are not sanctified, because of those swarmes and multitude of euill thoughts which are in them*; some whereof (which is fearefull for them, to thinke or ſpeake) are *blasphemous, unnaturall, and inhumane*, calling Gods beeing, truth, power, and prouidence into question; doubting whether the *Scripture* be the word of God, and many more of this nature, hauing also *thoughts of laying violent bands vpon themselves, & others*, with many more of that and other sorts, such as they never felt at all, or not so much, in their knowne state of vnregeneracie, before they made a more strict
pro-

profession of godlinesse; such as, they thinke, none that are truly sanctified are troubled withall.

To resolue this doubt, know that *euill thoughts* are either put into men *from without*, as when ^k*Satan* doth suggest, or men doe sollicit euill, thus ¹*Iobs* wife, *Curse God and die.* Or they doe arise *from within*, out of the euill concupiscence of a ^m*mans owne heart.* And sometimes they are *mixt* comming both from within, and without.

Those which come *onely from Satan* may vsually be knowne from them that arise out of mans heart, by their suddainenesse and vnconstantnesse, namely, when they are repelled they will sometimes returne againe an hundred times in a day. Also they are vnreasonable, and vnnaturall, and withall are strange, and violent in their motions, taking no nay, but by violent resistance.

A a 2

Where-

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Ans^w.

^k 1 Chr. 21.
1.

¹ Iob. 2. 9.

^m Mat. 15.
19.

How Satans suggestions may be knowne from mans owne thoughts.

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Whereas, *those which altogether, or in great part, are from mans owne corrupt heart*; they vsually arise by occasion of some externall object, or from some naturall cause, & are not so suddaine, and incessant, nor are so vnnaturall inhumane and violent.

Now all those evill thoughts (*or thoughts of euill rather*) which are from Satan, or from mans putting them into you; if you consent not unto them, but do abhorre and resist them with detestation, *they are not your sinnes*; but Satans, and theirs that did put them into you. They are *your crosses*, because they are matter of trouble to you, but they are *not your sinnes*, because they leaue no guilt vpon you. They are no more your sinnes then these thoughts, *"Cast thy selfe downe headlong, and fall downe and worship me (viz. the Devill,)* were *Christs sinnes*, if you consent not, but resist them, as Christ did.

▪ Mat. 4. 6. 9

— You

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You should heedfully obserue this. For if the *Deuill* was so malicious and presumptuous, as to assault our *blessed Saviour* with such devilish temptations, casting into his head such vile and blasphemous notions & thoughts; should you thinke it strange that he doth pester you with the like? And if for all this, you haue no cause to doubt, whether *Christ* were the *Sonne of God* or no, (though the *Deuill* made an (*if*) of it, and it was the thing the *Deuill* aimed at, why then should it be doubted that any of *Christs members* may be thus assaulted, and yet haue no cause for this, to question, whether they be *sanctified*, or in state of grace? For these in them are so farre from being abominable euils that (being not consented to) they, as I said, are not their sinnes.

It is a peice of the *Devills cunning*, first to fill a man full

A a 3

of

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Satans cunning in
casting in
blasphemous
thoughts.

Gen. 44.
24. 15.

of thoughts for matter, abominable, and then to be the first that shall put in this accusation and doubt, viz. *Is it possible for any child of God, for any that is sanctified with Gods holy Spirit to haue such thoughts?* But consider well that an innocent *Beniamin* may haue *Iosephs* cup put into his sacks mouth, without his priuitie or fault, by him, who for his owne ends, intended to make matter thereof whereby to accuse *Beniamin* of theft and ingratitude. Was *Beniamin* any whit the more dishonest or ingratefull for all this? A malicious *Carpurse* hauing tempted a neighbour to joyne with him in cutting of purses, being denied by him, doth craftily plot how to doe him a mischief, and meeting the said neighbour in a throng of people cutteth another mans purse, & closely conueigheth it into his neighbours pocket; and presently asketh if

none.

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none haue lost their purse, which being missed, he pointeth at his neighbour, saying, that he suspecteth him; who being taken and searched, the purse is found about him, yet you will judge this neighbour to be *innocent*. Satan doth not want malice or craft in this kind to play his feates. Where he cannot *corrupt* men, yet there he will *vexe* and perplexe them.

But let it be granted that these *blasphemous* and *abominable* thoughts, which trouble you, are *indeede* your *sinnes*, either because they arise from your owne euill heart, or because you did consent to them, they being cast in by others. If so, then you haue much cause to *griene*, and to *repent*, but *not* to *despaire*, or to say you are not Gods children. For it is possible for a sanctified man to be made guiltie, by outward act, or by consent and approbation, or by some

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P Mat. 12.

31. 38.

Reasons
why worse
thoughts
may be cast
into a mans
head after,
then before
conuerſion.

meanes or other, of any one sinne except that against the *holy Ghost*; yea of any blasphemie except that; and yet if he confesse and bewaile his sinne, euen blasphemie, and doe repent, beloeue, and aske mercy, *it shall be forgiven him*. For he hath our *Sauours word* for it.

And whereas you say you were not troubled with such abominable thoughts before that you made profession of an holy life. I answer, this is not to be wondred at. For before that time the Deuill and you were friends, then he thought it enough to suffer you to be proud of your ciuill honestie, or, it may be, to content your selfe with a meere forme of godlinesse, suppose that you were free from notorious crimes, as adulterie, lying, swearing, &c. For when he could by these more plausible wayes *leade you captive at his will*, he saw you were

were *his* sure enough already, what neede was there then, that he should sollicite you any further, or to *disturbe* your griefe? But now that you haue renounced him in *earnest*, and that he and you be *two*; you may be sure, that he will attempt by all meanes to reduce you into your old state: or if he faile of that, yet as long as you liue (so farre as God shall permit) he will doe what he can, to disturbe your peace, by vexing, and molesting you.

Moreouer, God doth permit this, for diuerse holy purposes.

1. To *discover* the *devils* malice.
2. To *chastise* his children, and to *humble* them, because they were too well *conceited* of the goodnesse of their nature in their vnregeneracy, or might be too *uncharitable* and *cenforious* of others; and too *presumptuous* of their owne strength since they were regenerate.

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Seet. 6.

Reasons of Gods permission of Satans cast in most vile thoughts.

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1 Cor. 12.

9

How to bee
armed a-
gainst blas-
phemous
thoughts
before they
come.

3. God likewise permitteth these *buffetings and winnowings of Satan*, as to *prevent pride*, and other sinnes, so to *exercise and make prooffe* of the graces of his children; to giue them experience of their owne weakenesse, and of his *grace* towards them, and *strength* in them, euen in their weakenesse; preserving them from being vanquished; albeit they fight with Principallities and powers and spirituall wickednesses. For *Gods strength is made perfect in mans weakenesse*.

That you, who are troubled with blasphemous and other abominable thoughts, may be lesse troubled, or at least not hurt by them, follow these directions, which will (1) shew you how to arme your selues against them, before they rise or be suggested. (2) How to carry your selues when they are in you. (3) How both before, in, and

and after your conceiuing of them.

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First, *arme your selfe with euident proofes that there is a God, that there is a Diuine, spirituall, absolute, and independent Being, from whom, and to whom are all things, and by whom all things doe consist. Next, confirme your selfe in a sure perswasion, that the Bible and holy Scriptures are the pure word of this onely true God. Then labour with your heart that it may so awe and loue God and his will, that it be alwayes ready to rise against euery motion to sinne, especially these of the worst ranke, with loathing and detestation.*

To be assured that there is a God, *Consider first the Creation, preservation, & order of the Creatures.* How could it be possible that such a world could be made and vpheld, or that there should be such an order, or subordination amongst creatures, if there were

Convin-
cing rea-
sons proo-
ving that
there is a
God.

2. dol

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Psal. 19. 1.

Psal. 104.

* Luk. 12. 25

* Mat. 5. 36.

* Job. 38. 10

* Ps. 104. 6.

were not a God? The beaue-
 gine their influence into the ayre,
 water, and earth, these by ver-
 tue hercof and by their imbred
 properties, support and affoord
 meanes to all *living creatures*.
 The creatures without *sense* serue
 for the vse of the *sensitiue*; and
 all serue for the vse of *man*; who
 although he be an *excellent crea-*
ture, yet of himselfe he is so *im-*
potent, that he cannot adde *one*
cubit to his stature, nay he can-
 not make *one hayre* white or
 blacke, therefore could not be
 the maker of these things.
 Moreouer, if ~~the~~ Creatures
 were not limited and ordered
 by a *superior Being*, they would
 one deuoure another, in such
 sort as to bring all to confusion.
 For the *sauage beasts* would eate
 vp and destroy all the *tame and*
gentle, the *strong* would consume
 the *weake*, the *sea* if it had not
 bounds set to his *proud waves*,
 would stand above the *mount-*
aines,

taines, and the Devill, who hateth mankinde, would not suffer a man to liue at any quiet, if there were not a God, one stronger then the strongest creatures to restraine Satan, and to confine euery thing to his place & order. How could there be a continuall vicissitude of things? How could we haue raine and fruitful seasons, and our soules fed with food and gladnesse, if there were no^x God? Thus by the^a Creation, the inuisible things of God, that is, his eternall power and Godhead are clearely seene; for by these things which are thus made and thus preserved, he hath not left himselfe without witness, that God is, & that^b he made all things for himselfe, euen for his owne glory.

Secondly, if all things came by nature, and not from a God of nature, how then haue Miracles (which are many times against nature, and doe alwayes transcend and exceed the order and power of nature) bin wrought?

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Sect. 6.*

^x Act. 14. 15.
16. 17.

^a Rom. 1. 20.

^b Pro. 16. 4.

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For nature in it selfe doth alwayes worke (euen in its greatest workes) in *one* and the same manner and *order*. For ordinary *Nature* is nothing els, but the *power of God set in the creatures to support them, and to produce their effects in a set order*. Wherefore if any thing be from *nature*, or from *Miracle*, it is from *God*, the one from his *power in things ordinary*, the other from his *power in things extraordinary*; wherefore, whether you looke on things naturall, or aboue nature, you may see there is a *God*.

Thirdly, looke into the admirable workmanship of but one of the creatures, namely, your owne *soule*, and in it particularly into your *Conscience*; whence are your feares that you shall be damned? What need it; nay, how could it trouble you; for your blasphemous thoughts and other sinnes, if it were not priuie to it selfe, that there is a *God*,

God, which will bring ^c every thought to judgement?

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Fourthly, make vse of the eye of faith, whereby you may ^d see God, who is innisible, & that more distinctly, more certainly, and more fully. Remember that it is the first *principle of all Religion*, which is first to be learned, namely, ^c *That God is, that all things are made by him, and that he is a rewarder of all those, that so belecue this, that they diligently seeke him.*

^c Eccles. 12.
^{14.}
^d Heb. 11.
27

^c Heb. 11.
3.6.

That you may assure your selues, that the *Scriptures are the word of God*. Consider first, how infallibly true they are in relating things past, according as they were many hundred yeares before; also in foretelling things to come many hundreds of yeares after, which you may see to haue come to passe, & daily to come to passe accordingly: Which they could not doe if they were not *Gods Word*.

Convin-
cing rea-
sons, that
the Scrip-
tures are
the word
of God.

2. They

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* Heb. 4. 12.

13.

2. They lay open the particular and most ** secret thoughts, lusts,* and affections of mans heart, which it could not doe, if it were not the *word of him, that knoweth all things, in whose sight all things are naked and open.*

3. They command *all duties* of piety, sobriety, and equity, and doe prohibit *all vice,* in such sort as all the *writings and lawes* of all men laid together, neither doe, nor can doe.

4. As the *Scriptures* discover a state of eternall damnation vnto man, and *conclude him in it;* so they *8 Reneale a sure way of Salvation,* which is *h such a way as could neuer enter into the imagination and heart of any man,* or of all men together without the word, and reuelation of the Spirit of God, who in his wisdom found out, and ordained this way.

5. The *Scriptures* are a word

f Gal. 3. 23.

8 Rom 1. 17.

h 1 Cor 1 9.

of power, ^k almighty beyond the power of any creature, pulling downe strong holds; casting downe imaginations, and every high thing that exalteth it selfe against the knowledge of God, and bringing into captivitie every thought to the obedience of Christ.

6 Lastly, the Scriptures haue an *universall* consent with themselves, though penned by divers men, which argueth that they are not of any ^l private interpretation; but that those holy men of God spake as they were mooved by the holy Ghost. Much more might bee sayde to this point, but this may suffice.

Moreover, against temptations, to offer violent hands vpon other or your selues, you must haue these and like Scriptures, in readinesse. ^m Thou shalt not kill; And ⁿ see thou doe thy selfe no harme, and such like.

And

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^k 2 Cor. 10.

4.5.6.

^l 2 Pet. 1.

20, 21.

How to be fore-armed against temptations to acts vn-naturall and inhumane.

^m Exod. 20.

ⁿ Act 16. 28.

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• Gen. 39 9

And that you may be prepared against all other vile temptation, *possesse your hearts before hand with this, that these are great wickednesses, and against God, against your God.* When Ioseph could say, *° Shall I commit this great wickednesse and sinne against God,* no temptations could preuaile against him. Thus much for forearming your selues against blasphemous and vile thoughts and temptations.

In the second place, When you are thus armed, whensoever these blasphemous & fearefull thoughts rise in you, or are cast into you, *Take heed of two extremities.*

How to be kept from the hurt of Devilish thoughts in the time of temptation.

First, *doe not contemne them* so as to set light by them, for this giueth strength to sinne, and advantage to Satan.

Secondly, *Be not discouraged nor yet faint through despaire* of being rid of them, in due time,
or

or of withstanding them in the meane time. For then *Sathan* hath his end, and his will of you.

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But carry your selues in a middle course ; Plod not too much on them, dispute not too much in your selfe with them ; presume not of your owne strength ; but, *by lifting up of your hearts in prayer, call in Gods aide to resist, and withstand them ;* present some pregnant Scripture to your minde, such as is direct against them, whereby you may with an *holy detestation* resist them, according to *Christs* example with (*P It is written.*) Now when you haue done all this, then (if it bee possible) thinke on them no more.

P Math. 46.

Thirdly ; Indevour at all times to *make Conscience* in the whole covrse of your life of your thoughts, euen of the least thoughts of evill, yea of all thoughts, and this will be a good meanes

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meanes to keepe out all euill thoughts. If it cannot preuaile thus farre ; yet you shall haue this benefit by it, when your heart can tell you, that you would in euery thing please God, and that *you make conscience of lesse sinfull thoughts* then those vile ones with which you are troubled ; then you may bee sure that you may bee, and *are Gods children*, and are *sanctified*, notwithstanding those blasphemous thoughts and Devilish temptations.

Doubts of
Sanctifica-
tion because
they haue
fallen into
grosse sins
Remoued.

Againe, some doubt they are not Sanctified, because they haue fallen into some of those grosse sinnes, yea, it may be into worse then those which they committed in their state of ynregeneracie.

Ans.

I answer such. You are in very ill case, if you doe not *belye* your selues, and *if so*, you are in ill case because you belye your selues. I aduise you that haue
thus

thus sinned in either, to repent speedily, and to aske forgiveness. *God by his Spirit* doth as well call you to it, as hee did *Israel*, saying, *returne to the Lord thou hast fallen by thine iniquitie, take with you words, and turne unto the Lord and say unto him, take away all our iniquitie and receive us graciously, then will God answer I will heale your backsliding. I will love you freely.* You say that you are *backslidden*, suppose it were so, hee saith *I will heale your backsliding, &c.* read *Ier. 3. 12. 13. Mic. 7. 18. 19.*

You must not doubt, but that *grosse sinnes* committed after a man is effectually called, are *pardonable*. It is the *Devils policie* to cast these doubts into your heades, so wholly to take you vp, by *shutting out all hope of grace and mercie*, that you might have no thoughts of *returning, and seeking unto God for mercie*;

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Hos. 14. 1. 2.

3. 4.

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1 Ioh. 8. 44.

2 Sam. 11

1 King. 15
5.1 King. 11
4. 5.* Math. 26.
741 Cor. 10.
11. 12

mercie ; But beleue him not: he is a *Liar*. For it may befall one that is in state of grace, to commit the same grosse sinnes after conversion, which he did before, *or*, if greater then the same. Did not *David*, by his adultery and murther, *exceed* all the sinnes that ever hee committed before his Conversion. Did not *Salomon* worse in his old age then ever in his yonger dayes ? Did *Peter* commit any sinne like that of denying and forswearing his Master, before his conversion ? Why were the *falls* of these worthies written, but for *examples* to vs on whom the ends of the earth are come ?

First, that *a every one that standeth should take heede least be fall.*

Secondly, that if *any be fallen into any sinne by any occasion*, that he might rise againe as they did and that they may not despaire of mercy.

No

No man (though converted) hath any assurance, except hee himselfe bee in speciall sort watchfull, and except hee haue speciall assistance of Gods grace, to be preserved from *any sinne*, except that against the *holy Ghost*; But if he be watchfull over his wayes, and doe improve the grace of God in him after conversion, seeking vnto God for increase of grace, then hee, as well as the Apostle ^b Paul, may be kept from such grosse sins as are of the foulest nature, otherwise not.

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^b 1 Cor. 4.4

Indeede they that are borne of God, haue received the most sweet annointing of the Spirit, the seede of grace, which ever remaineth in them. Whence it is that they sinne otherwise *in state of regeneracie*, then they did *in state of unregeneracie*, insomuch that the *Scripture* of truth (notwithstanding the regenerate particular grosse sinnes) saith, that

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Sect. 6.

1 Ioh. 3. 9.

1 Iam. 3. 2.

m Rom. 7.

15. &c.

n Ioh. 8. 34.

Rom 6. 16.

18. 19 20.

22.

o 1 Ioh. 5. 17

18.

that *whosoever is borne of God sinneth not*, not that they are free from the act and guilt of Sinne, for ¹*in many things wee sinne all* saith Saint Iames, but because they ^m*sinne not with full consent*, They ⁿ*are not servants to sinne*, They *doe not make a trade of sin* as they did in their vnregeneracie, Neither *doe they sinne the o sinne unto death*, which all vnregenerate men may, and some doe, yet for all this, it may, and oft doth come to passe, that partly from *Sathans malice*, and power, and partly from the *remaines of corrupt nature*, partly from *Gods iust indgements on many*, because they stood not on their watch, or because they were presumptuous of their owne strength, or because they were over censorious and vnmercifull to them that had fallen, that *true converted soules may fall into some particular grosse sinne or sinnes (for matter) greater*

ter then ever before Conversion.

Others yet complaine and say, *they feare they have never repented*, they feele that they cannot repent; for they cannot grieue as they ought. They can poure out fouds of teares, more then enough for crosse, but many times they cannot shed one teare for sinne. They doe nothing as they ought to doe. They live in their sinnes still. How then can they be said to haue repented, and to be sanctified.

If by doing as you ought, you meane *perfectly well* in every point and circumstance of the *Law*; never any meere man did thus; If you could so doe as you ought; What neede haue you of *Christ* to supply your defects, and to *redeeme* you?

But if by doing as you ought, you meane a doing according as

B b

God

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Sect. 6.*

Doubts of Sanctification because they feare they haue not Repented removed.

Ans.

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Sect. 6.

R69.

P Ma. 1. 19.

God, now (qualifying the rigour of the *Law* by the graciousnesse of the *Gospel*) doth require of you, and in *Christ* will accept of you; namely, to *P will and endeavour in truth to doe the whole will of God*; then, if you will, desire, and indevour to mourne for sinne, to repent, and obey as you should, you may truely be said to *doe as you ought*, and as you should. And in this case whatsoever is wanting to the perfection of deede; *Faith in Christ Iesus*, who kept the law fully, and as he ought, for you, doth supply the defect thereof. For *the righteousness of the Law is fulfilled in all* (though not fully by any) *which walke not after the flesh, but after the Spirit.*

Rom. 8. 4.

And as for weeping at crosses, sooner and more then for sinnes, it doth not alwayes argue much griefe for one then for the other; For weeping is an affect

of

C hap. 15.
Sect. 6.

of the body, following much the temper thereof, also sense apprehendeth a naturall object, or matter of bodily griefe in such sort, that the bodie is wrought vpon more sensibly, then when a spirituall object of griefe is onely apprehended by Faith. Wherefore bodily teares flow easily from sense of crosse, and more hardly from thoughts of sinne ; For *spirituall objects* doe not ordinarily worke *passions* in the bodie, so soone, or so much as *bodily and sensible objects* doe. Griefe for a crosse is more outward, and passionate, thence *teares* ; but spirituall griefe is more inward, sad and soaking, in which cases, *teares lye so farre off*, and the *organs of teares* are so much contracted, and shut vp ; that they cannot be fetcht, or wrung out, but with much labour. When you are bidden in *Scripture* to mourne and weepe for your sinnes, nothing

ke 70.

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Psal. 51. 17.

1 Sam. 24.

17. 18

1 Kings.

21. 27. 29

else is meant, but to grieve much, and to grieve heartily, as they doe, who weepe much at outward calamities. Besides, it is not vnknowne that even in naturall griefe, *dry griefe*, is many times greater then that which is moistned, & *over-floweth with teares*. And some *softer* effeminate spirits can weepe at any thing, when some *harder* spirits can weepe at nothing. God regards the inward sighing of a contrite heart; more then the outward teares of the eyes. An Hypocritical Saul being overcome with kindnesse, and a false-hearted Ahab, being vpon the racke of feare, may in their quames and passions weep and externally humble themselves, and that in part for sinne; when a deare Childe of God may not bee able to command one teare. The time when Gods Children haue most plentie of teares, is when the extremitie

mitie and anguish of griefe is well over, namely ; When their hearts begin to melt through hope of mercy Zack. 12.10.

And as for *leaving sinne altogether* ; Who ever did in this life ? Who ever shall ? Sith there is *no man* that liueth, and *sinne*th not. But mistake not, you may through Gods grace haue left *sinne*, when yet *sinne* hath not left you. For whosoever hateth *sinne*, and resoluech against it, and *in the Law of his minde* would not commit it ; but is drawne to it by *Sathan*, and by the ** law of his members* : and (after it is done) doth not allow it, but disclaimes it with griefe ; this man hath left *sinne*. And if this bee your case. It may be said of you, as the Apostle. said of himselfe : It is not ** you* that doe evill ; but it is *sinne*, that dwelleth in you, that doth it.

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* 2 Chro. 6

36.

06. 25.

* Rom. 7.

23

* Rom. 7.

20.

B b 3

Many

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Doubts of
Sanctifica-
tion, be-
cause of
their dulnes
in spirituall
duties, re-
moued.

Many yet complaine, They cannot Pray, Reade, Heare, Meditate, nor get any good by the best companies, or best conference which they can meete with. They are so dull, so forgetfull, so full of distractions, and so vnfruitfull, when they goe about, or haue beene about any thing that is good, that they feare they haue no grace at all in them ; yea it maketh them sometimes to forbear these duties ; and for the most part to goe about them without heart.

Ans^r.

It is not strange that it should be so with you ; so long as there is a *Satan* to hinder you, and so long as you carry about the *old man* and body of sinne in you. Moreover, Doe you not many times goe about these holy duties *remissely, negligently, onely cursorily and customarily without preparation* thereunto, *not looking to your feete, and putting off*

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off your shooes before you approach unto *Gods* holy things, and holy presence? Doe you not many times set vpon these holy duties in the power of your owne might, and not in the power of *Gods* might; or haue you not beene *proud* or too well conceited of your selues when you haue felt that you haue performed good duties with some life, or, are you sure, that you should not bee spiritually proud, if you had your desire, in doing all these? Further, doe you not *miscall* things; calling that, no Prayer, no Hearing, &c. or no fruit, because you doe them not so well, nor bring forth so much, as in your enlarged spiritually covetous desires you long to doe, and haue? If it bee thus with you, then first mend all these faults, confesse them to God, and aske mercie. Next bee thankfull for your desires, to Pray, Reade,

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Re 71.

Heare, &c. And for your longing to doe all these as you should. Prosecute these desires, but alwayes in the sense of your owne insufficiencies, and in the power of Gods might, then all the forementioned duties shall bee performed with lesse difficultie, and with more fruite and comfort.

Yet, because in all these duties you trauaile to heaven-ward against the hill, and your passage is against Wind and Tyde, and with a strong opposition of enemies in the way ; you must never looke to performe them without sense of much difficultie, and little progresse in comparison of what you aime at in your desires. It concernes you therefore to plye your Oares, and to apply your selues, by all meanes, to *workes out your Salvation with feare and trembling* ; I mean, with feare to offend in any the aforementioned duties,

a. Phil. 2. 12

not

not in feare that you haue no grace because you cannot performe them as well as you should, and would. For sith that you feele and bewaile your dulnesse, deadnesse and vnprofitablenesse in holy seruices, it argueth that you haue life, because no man *feeleth corruption*, and disliketh it, *by corruption*; but *by grace*. I am sure that such as haue no true grace can, and doe daily, faile in all these duties, but either they finde not their faylings, or if they doe, yet they complaine not of them with griefe and dislike. If you heartily grieue, because you doe no better, your *desires* to doe as you should doe, *are a true signe* of grace in you. For that dutie is alwaies well done, in Gods account, where there is truth of indvour to doe it well, and true griefe that it is done no better.

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And whereas you say, that

B b 5 by

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by reason of want of spirituall life in holy duties, you haue beene made to neglect them altogether, I pray, what haue you got thereby, but much griefe, and vnrest ? But tell me how is it with you, are you pleased with your selfe in your neglect, or is it so that you can haue no peace in your hearts vntill you set your selues diligently to do those duties againe, as well as you can ? If so, it is a signe that you are not quite destitute of saving grace.

Doubts of
Sanctifica-
tion from
suddaine
dulnes after
comforts,
removed.

Others, when they haue beene at holy exercises, and in good companie, haue felt joy, and sweete comfort therein ; but afterward, oft-times much dulnes hath suddainely seized vpon them ; Which maketh them feare they haue not roote in themselues, and that their joyes and comforts were not found.

Ans.

This dulnes after fresh-fee-
ling

ling-comforts may, and oft doth befall those, in whom is truth of grace, but commonly through their owne fault, And to speake to you ; It may be you were not thankfull to God for your joyes and comforts when you had them ; but did ascribe to much to your selues, or vnto the outward meanes, by which you had them. Or it may bee, you did too soone let goe your hold of these spirituall comforts, be- taking your selfe to worldly bus- inesse or to other thoughts, be- fore you had sufficiently dige- sted these, and before you had committed them vnto safe cu- stodie, insomuch that the *Devill* finding your comforts to be loose, and vngarded, stealeth them from you ; or else happily the *Lord* knoweth that you are not able to beare the continu- ance of your joyes & comforts, but your hearts will bee over- sight, and over-joyed, and ^b ex-
alted

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^b 2 Cor. 12.

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Doubts of
Sanctifica-
tion for that
they are
out-gone
by others,
removed.

Ans.

alied above measure, therefore ei-
ther as iust chastisements, or in
his louing wisdom, God may
suffer deadnes in this sort to cease
vpon you.

There are also some, when
they perceiue, that some new
commers on to Religion, which
haue not had one halfe of the
time, and meanes to be good as
they haue had, yet out strip
them in knowledge, faith, mor-
tification, and willingnes to dye,
wherefore they doubt of the
truth of their owne graces.

It is more then you can cer-
tainly know, whether they haue
more sauing grace then you;
for when you shall with a chari-
table eye looke vpon the outside
of anothers behaviour, and shall
looke with a severe and search-
ing eye into the corruptions of
your owne inside, you may easi-
ly, through modestie and chari-
tie, *thinke others better then your
selues*, and it is good for you so

to

to doe; an errour in that case, if you doe commit it, is tollerable. *Chap. 15. Sect. 6.* Many also can vtter what they haue, it may bee, better then you, and can make a small matter seeme much, and a little to goe farre, when many times you in modestie may not set forth your selfe, or, if you would, cannot.

But let it bee granted, that many of short standing in the *Schoole of Christianitie*, haue got the start of you in grace: If it was through Gods grace accompanying their dilligence, and from his iust hand vpon you, following your negligence, then they are to be *commended*, and you are to be *humbled*, and to bee provoked vnto an *holy emulation* by them to quicken your pace, & to double your diligence. But take heede that it be not your *pride and selfe-loue*, which causeth that you cannot brooke it, that others should be better

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^a Ephe. 4. 7^a Rom. 12.

3.

^a 1 Cor. 12.

11

^b Psal. 119.

99. 100.

Mat. 25. 21.

22. 23.

better then your selues.

It may bee that it is not your fault, but it is from Gods abundant grace vnto others, aboue that which you haue receiued : For the *Scripture* maketh it evident, that God giveth vnto severall men ^a *differently* according to his good pleasure, hence it was that ^b *David became wiser then his teachers, and ancients ;* and the *Apostle Paul* attained more grace then those that were in *Christ* before him. God giveth vnto some *five Talents*, when he giveth vnto others but *two* ; Hee that had most given him, gained in the same space of time, twise as much as the other, yet he that gained but two Talents had his commendation, and his proportionable reward of his well doing. For the *Lord* saith vnto him also, *well done faithfull servant, enter into thy Masters ioy.* For he improoved his Talents according to the

the measure of grace received, though. hee gained not so much as the other.

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Take heede ^c that your eye bee not evill, because God is good. May not he: giue as much to the last as vnto the first, and more if he please? We should rather be thankfull for the increase of grace in others, then either to *repine* at them, or without ground, to *conclude* against the truth of our owne. For wee are much the better for others graces; Gods kingdome is enlarged and strengthened thereby, the common good of Christs bodie, which is the Church, gaineth by it. Now the more excellent any member of the bodie is, according to the gifts and place, ^d the rest of the members should therein the more reioyce.

^c Math. 20.
15

^d 1 Cor. 12
26.

Doubts of Sanctification from the sense of hardnes of heart, removed.

. Lastly, many yet will say, that their hearts remaine hard and stonie, yea, they say that they grow harder and harder; wherefore

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fore they thinke that the stonie heart was neuer taken out of them, and that they remaine vn-sanctified.

Ans.

Know, that there are *two sorts* of hard hearts.

• Zach 7. 11

One *• totall and not felt*, which will not be broken nor brought vnto remorse either by *G O D S* Threates, Commandements, Promises, Iudgements or Mercies ; but obitimately standeth out in a course of sinne *• b:ing past feeling*.

• Eph 4. 19

The second is, an *hardnesse mixt with some softnesse*, this is felt and bewailed : This is accident to Gods Children ; of this the Church complaineth, saying vnto God, *• why hast thou hardened our hearts against thy feare ?*

• Isa. 63. 17

Now when the heart feeleth its hardnesse, and complaineth of it, is greeved, and disliketh it, and would with all a mans soule ; that his heart were *tender* like *• Iosiahs*, so that it could

• 2 Cor. 34.
27.

meh

melt at the hearing of the vword, Chap. 15.
 this is a sure prooffe that the heart Sect. 6.
 is regenerate and *not altogether*
hard; but hath some meature of
 true softnesse, for it is by *softnesse*
 that *hardnesse* of heart was felt,
 witnesse your owne experience,
 for before the hammer and fire
 of the Word was applyed to
 your hearts, you had no sense of
 it, and never complained there-
 of.

You must not call a heauie
 heart, a hard heart, you must not
 call a heart wherein is a sense of
 an indisposition to good, a hard
 heart, except onely in compa-
 rison of that softnesse, which
 is in it sometimes, and which
 it shall attaine vnto, when it shall
 be perfectly sanctified; in which
 respect it may bee called hard.
 Whosoever hath his *will* so
 wrought vpon by the *word*, that
 it is bent to obey Gods will, if
 hee knew how, and if hee had
 power, this man whatsoeuer
 hardnesse

Re 73.

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Sect. 6.

iRom. 7. 24

hardnesse hee feeleth, his heart is soft, not hard. The *Apostle* had a heart held in, and clogged with the *flesh*, and the law of his *members*, that it made him to thinke himselfe *wretched*, because hee could not be fully delivered from it, yet wee know his heart was not a hard heart.

Amongst those that are sanctified, there remaineth more hardnesse in the heart of some then in others; and what with the committing of grosse sinnes, and a cursorie and slight doing of good duties, and through neglect of meanes to soften it, the same mens hearts are harder at one time then at another, of which they haue cause to complaine, and for which they haue cause to be humbled, and to vse all meanes to soften it; But it is false, and dangerous, hence to conclude that such are not in state of grace because of such

such hardnesse in the heart ;
For as Gods perfectest Chil-
dren on earth, ^k*know but in part*
and beleue but in part ; So
their hearts are softened but in
part.

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^k 1 Cor 13.

9.

SECTION 7.

*Removall of feares rising from
doubts about falling from
Grace.*

THere yet remaine many,
who though they be driven
vp into so narrow a corner, that
they cannot reply to the an-
swers giuen to take away their
false feares and doubts ; that they
are inforced to yeeld, that they
finde that they now are, or at
least haue been in state of grace,
they now see they haue beleue-
ved, and haue beene, and it may
be now are sanctified ; yet, this
they feare, that they either are al-
readie fallen, or shall not perse-
uere,

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Ans.

First sort of
Christians.^a Heb. 6. 4. 5

uere, but shall fall away before they dye.

Touching falling away from grace, first know, that of those that giue their names to Christ in outward profession, there are *two* sorts.

The first sort are such, who haue receiued onely the *a common gifts of the Spirit*; as first, *illuminatiō* of the mind to know the mysterie of Saluation by Christ, and truly to assent vnto it.

^b Heb. 6. 4. 5

Secondly, together with this knowledge, is wrought in them by the same spirit a *lighter impression* vpon the affections, which the Scripture calleth a *b tast* of the heavenly gift, and of the good word of God, and of the powers of the world to come; By these gifts of the *Spirit*, the soules of these men are raised to an abilitie to doe more then nature, and meere education can helpe them vnto; carrying

rying them further then nature or art can doe, by working in them a *kind* of spirituall change in their affections, and a *kind* of reformation of their liues. But yet all this while they are *not ingrafted into Christ*, neither are ^c *deeply rooted* as the Corne in good ground, nor yet are *thoroughly changed* and renewed in the inward man; they haue at best onely ^d *a forme of godlinesse*, but *haue not the power thereof*.

Now these men may, and oft doe *fall away*, not onely into some *particular* grosse sinnes, of which they were sometimes after a sort washed; but into a *course of sinning*; falling from the very *ferme of godlinesse*, and may so vtterly loose those gifts receiued, that they may turne *Papists*, *Anabaptists*, or may fall into any other *Heresie*, and in the end become very *Apostates*; yet *this is not properly a falling from grace*, It is not onely a falling away from

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^c Mat. 13. 21

^d 2 Tim. 3. 5

Who may
fall away,
and how.

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Seet. 7.

e Luk. 8. 18.

f 1 Ioh. 2.

19.

The second
sort of
Christians.

from the *common* graces or gifts of the *Spirit*, and from those graces which they did *e seeme to haue*, and which the *Church* out of her charitie did judge them to haue; but they fall not from true sauing grace, for they neuer had any. For if euer they had beene indeed *f incorporated into Christ Iesus*, and had beene sound members of his body, and in this sence had *euer beene of vs*, as the *Apostle Iohn* speaketh then, *they should neuer haue departed from vs, but should no doubt haue continued with vs.*

The second sort of such as haue giuen their names to *Christ*, are *such as are indued with true iustifying faith*, and sauing knowledge, and are renewed in the spirit of their minde; whereby thorough the gracious & powerfull working of the sanctifying Spirit, the word maketh *a deeper impression* vpon the will, and the affections, causing them not one-

ly to *taste*, but which is much more, to *feede* and to *drinke deepe* of the heauenly gift, and of the good word of God, and of the powers of the world to come; so as to *digest* them vnto the very changing and *transforming* them, by the *renewing* of their *mindes*, and vnto the *sanctifying* of them ^h throughout in their whole man, both in *spirit*, *soule*, and *body*; so that *Christ* is indeed *formed* in them; and they are become ^k new creatures, being made *partakers* of the *diuine nature*.

Now concerning these; It is not possible that any of them should fall away, either *wholy*, or for *euer*. Yet it must be granted, that they may *decline* and *fall backe* so farre, as to grieue the good spirit of God, and to offend & *proruoke* God very much against them, and to makethem-
selues *guiltie* of *eternall death*. They may fall so farre as to ^a in-

ter-

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874.

^g Rom. 12. 2

^h 1 Thes. 5. 23.

^k 2 Cor. 5. 17.

Once and euer in state of grace.

A truly regenerate man may fall far back though not quite away.

^a Psal. 32. 3.

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^b Psal. 51. 8.

9. 10. 11.

*interrupt the exercise of their faith,
^b wound their Conscience, & may
 loose for a time the sense of Gods
 fauour, and may cause him like
 a wise and good father, in his
 iust anger to chide, correct, and
 threaten them, making them
 beleeue he will turne them out
 of doores, neuer to receiue them
 into his heauenly Kingdome;
 vntill by renewing their faith
 and repentance, they returne in-
 to the right way, and doe reco-
 uer Gods louing countenance to-
 wards them againe.*

That you may vnderstand
 and beleeue this the better, con-
 sider what grace God giueh
 vnto his elect, and how, and
 from what they may fall: also
 you must obserue well the diffe-
 rence that is betweene the sin-
 ning of the regenerate and vn-
 regenerate, together with their
 different condition wherein they
 stand, while they are in their
 sinnes.

In

In the *first act of Conuerſion* (I ſpeake of men of yeares, and diſcretion) God by his *Word* through his *holy Spirit* doth *inſuſe an habit of holineſſe*, namely, an habit of *Faith*, and all other *ſauing graces*, this, euery childe of God receiueth, when he receiueth that ¹ *holy annointing of the ſpirit*, that which the *Scripture* calleth them *Seede remaining* in him.

Secondly, God by his gracious meanes and ordinances of the *Gospell* doth *increase* this habit and theſe graces.

Now becauſe euery man that is truly regenerate, doth carry about with him the body of ſin and corruption, and lieth open daily vnto the temptations of the world, and the deuill; a *truly regenerate man* may be drawne, not onely into ſinnes of *ignorance*, and common frailtie; but into *groſſe ſinnes*; whereby the light and warmth of Gods

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What grace God giueth to his Elect in their conuerſion, and how.

¹ 1 Ioh. 2.

20.

^m 1 Ioh. 3. 9

Whence it is that the Elect may decline and backſlide, and how far.

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He neuer
falls from
the first in-
fused habit
of grace.
ⁿ 1 Ioh. 3. 9.

spirit may be so much chilled and darkned, that he may breake out into *presumptuous sinnes*. Yea, vpon his negligent vse, or omission of the meanes of spirituall life and strength, God may justly giue him ouer to a fearefull declination in grace and *backsliding*: Yet the truely regenerate fall onely from *some degrees* of holinesse, and from certaine *Acts* of holinesse; but *not from the first infused habit of holinesse* that ⁿ*blessed seede* euer remaineth in him. His falling is either onely into *particular* sins, and into much failing in *particular* good duties, or if it be *towards* a more generall defecti-
on, yet *it is neuer vniversall*, from the *generall purpose* of well doing, into a *generall course* of euill.

For the regenerate man doth neuer so sinne, as the vnregenerate man doth, although for matter their sinnes may be all alike,

alike, yea, sometime those of the regenerate, greater. There is great difference in their sinnes, and manner of sinning.

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1. Regenerate men may sinne of ignorance, but they are not
° *willingly and wilfully* ignorant, as are the vnregenerate in some things or other.

° 2 Pet. 3. 5.

2. Regenerate men may commit, not onely the *common sins of infirmitie*; into which, by reason of the remaines of the lusts of the flesh, they fall often, such as rash anger, discontent, doubts, feares, dulnesse and deadnesse of heart in spirituall exercises, and inward euill thoughts and motions of all sorts; but they may also commit *grosse sinnes*, such as are an open, and direct breach of Gods Commandements; yet *those are done against their generall purpose*, as David did, for *he had said he would looke to his wayes*; and he had
° *determined to keepe Gods righ-*

° Psal. 39. 1.

° Psal. 119.
106.

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* Mar. 26.

35.

1st 2 Sam. 11.

2.

1st Gal. 6. 1.1st Gen. 27.

41.

Micah 2. 1.

Re 7. 5.

teous Iudgements. Yea many times they are done against their *particular purposes*, as * *Peters denyall* of his Master. They are not vsually plotted, or thought on before, but *fallen into by occasion*, or are *haled and enforced* thereunto by the violent corruption of the affections, or sensuall appetites. Moreover, they doe not make a *trade and custome* of sinne: These kindes of sinnes *doe not passe them any long time vnobserved*: but are seene, bewailed, confessed to God, and prayed against; and are burdenous and irkesome to them, making them to thinke worse of themselues, and to become base in their owne eyes because of them. But it is directly otherwise, vsually, with the *unregenerate* in all these particulars.

3. The regenerate may not onely commit sinnes *grosse for matter*, but *presumptuous for manner*.

manner, namely, they may commit them not onely against knowledge, but with a *premeditated deliberation*, and determination of will, as *Dauid* did in the ^a *murther of Uriah*. But it is *seldome* that a childe of God doth commit *presumptuous sinnes*; His generall determination and ^b *Prayer* is against them. It is with much strife and *reluctation* of will, and with *little delight*, and content, in comparison. He neuer sinnes *presumptuously*, but when he is drawne thereunto, or forced thereupon by some *ouer-strong corruption and violent temptation for the time*, as *Dauid* was being ouer-eagerly bent to hide his sinne, and to saue his credit: For ^c *if he could by any meanes haue gotten Uriah home to his wife*, he would neuer haue caused him to be slaine. And although *presumptuous sinnes* cast him into a deadnesse, and benumbednesse of heart and

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Sect. 7.

^a 2 Sam. 11.
8. vnto 25.

^b Ps. 19. 13.

^c 2 Sam. 11.
8. 9. 10. 11.
13.

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^d Psal. 32. 3.

4.

^e 2 Sam. 12.

13

^d Psal. 51.^f 2 Chro. 15

17.

^f 2 Chr. 16.

10. 12.

spirit, in which he may lye for a time ^d speechlesse, and prayerlesse, as it was with David; yet he feelth that all is not well with him, vntill he haue againe made his peace with God. And when he hath the ministry of Gods powerfull word, to make him plainly see his sinne, then he will ^e humble himselfe and reforme it. The vnregenerate nothing so.

4. Lastly, a regenerate man may fall one degree further, namely, *He may so loose his first loue*, that he may (though I cannot say fall into vtter Apostacy) yet decline from good, very farre, euen to a coldnesse and remissenesse in good duties, euen in the exercises of Religion, if not to an vtter omission for a time. The life and vigour of his graces may suffer sensible *Eclipses*, and decay. ^f As a good King yet went apace this way, as appeareth by his *imprisoning the good*.

good Prophet, and in oppressing the people in his *latter dayes*, and in trusting to the *Physitians*, and not seeking to *God* to be cured of his disease. And ^k *Salomon* the truly beloued of *God* in his youth, went further backe, giuing himselfe to all manner of ^l *vanities*, and in his *old age* did so dote vpon his many wiues, that he fell to *Idolatry*, or at least became accessory, by building them ^m *Idoll Temples*, and accompanying them to *Idolatrous seruices*, insomuch that it is said, they turned away his heart after other gods, and his heart was not perfect with the *Lord* his *God* as was the heart of *Danid* his *Father*. Yet there is a wide difference betweene these *backslidings*, and the *Apostacies* of men vnregenerate. For these doe not approve nor applaud themselves in those euill courses, into which they are backslidden, when (out of heate of temptation) they doe

Chap. 15.
Seet. 7.

^k 2 Sam. 12.
24.

^l Eccles. 2.

^m 1 Kin. 11.
3. to 10.

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Ecclesiast.

thinke of them; neither haue the regenerate *full content in them*, but finde vanitie, and vexation in them, as *Salomon* did euen in the dayes of his vanitie. They doe not in this their declined estate, *hate the good generally*, which once they *loued*, but looke backe vpon it with approbation; and their *heart* secretly inclineth vnto a *liking of it*, and of *them that are, as they once were*; so that in the midst of their bad estate, they haue a *minde to returne*, but that they are yet so hampered, and entangled with the snares of sinne, that they cannot get out. Lastly, *they in Gods good time*, by his grace, *doe breake forth out of this Eclipse of grace*, by the light whereof they see their nakednesse and folly, and are ashamed of their back-sliding and reuolting; and they againe *doe their first workes*. And with much adoe, recouer their wonted joyes and comforts,

forts, though it may be, may be neuer with that life, lustre, and beautie, as in former times, and that as a just correction of their sin, that they may be kept humble, and be made to looke better to their standing all the dayes of their life by it. It is not so with hypocriticall professors, who neuer were truely regenerate; but quite contrary, as you may obserue in the *Apostacies* of ^b *Saul*, and of ^c *King Iosh*, and *Simon Magus*, and others.

These differences rise hence, because that the *common graces* of the vnregenerate are but as *flashes of lightning*, or as the fading light of *Meteors*, which blaze but for a while; and are like the water of *Land-flouds*, which, because they haue *no spring* to feede them, runne not long, and in time may quite be dried vp.

But the *Sauing graces* of the regenerate receiue their light,
C c 5 warmth,

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^b 1 Sam. 28.
3. 6. 7. &c.

^c 2 Chr. 24.
17. 18. to

23.

Grounds of
differences
betweene
the falls of
men truely
sanctified
and others.

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^dIoh 4.14.

The condition of the true Christian differs from that of the formall Christian, in respect of Gods purpose and loue.

^eIoh. 8.35.

warmth, and life from the *Sunne of righteousness*, therefore can neuer be totally or finally *Eclipsed*. And they doe rise from that *Well* and *Spring* of liuing water which cannot be drawn dry, or so dainned vp, or stopt, but that it will runne more, or lesse, vnto eternall life.

As the regenerate man doth not sinne in such sort as the vnregenerate, *with all his heart*, so neither is he when he hath sinned in the same state and condition, which the vnregenerate is in. He is in the *Condition of a Sonne*, who notwithstanding his failings, *abideth in the house for ever*; but not as the other, who, being *no sonne* but a *seruant*, is for his misdemeanour turned out, and *abideth not in the house for ever*.

Although the regenerate as well as the vnregenerate doe draw vpon themselues, by their sinnes, the *simple guilt of eternall death*,

death, yet this guilt is not accounted, neither doth it redound to the person of the truly regenerate as it doth to the other; because Christ Iesus hath satisfied, and doth make ^f intercession for his owne, but not for the other. Their *Iustification* and *Adoption* by Christ remaine unaltered, although many benefits flowing from thence are for a while, justly suspended, they remaine children still, though vnder their *Fathers* anger; as * *Absolom* remained a sonne vncast off, or disinherited by *David*, when yet his father would not let him come into his presence. This spirituall Leprosie of sinne, into which Gods children fall, may cause them to be suspended from the vse and comfortable possession of the kingdome of God, and from the enjoyment of the priuiledges thereof, vntill they be cleansed of their sinne by renewed faith and repentance

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^f Ioh. 17. 9.
15. 20.

* 2 Sam. 14
24.

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Sect. 7.

3 Lev. 13. 46

2 Chro. 26.

21.

tance. Yet, as the *Leper in the Law*, had still right to his house and goods, albeit he was shut out of the Citie for his leprosie; so the truly regenerate never loose their right to the Kingdome of heauen by their sinnes. For euery true member of Christ is knit vnto Christ by such *euerm-lasting bonds*, whether we respect the *relative union of Christ* with his inembers by faith to *Iustification*, which after it is once made by the *spirit of Adoption*, admitteth of no breach or alteration by any meanes: or whether we respect the *reall union of the Spirit*, whence floweth *Sanctification*, which though it may suffer decay, and admitteth of some alteration of degrees, being not so strong at one time, as at another, yet can neuer quite be broken off, as hath beene prooued; these bands, I say, are so strong, and lasting, that all the powers of sinne, Satan,

ke 7 6.

tan, and Hell it selfe^h cannot sever the weakest true member from Christ, or from his loue, or from Gods loue towards him in Christ.

This strength of grace, that keepeth men from falling totally or finally from Christ, doth not depend vpon the strength or will of him that standeth, but on theⁱ Election, and determination of him that calleth.

And whereas it may be demanded, why a man being at his highest degree of holinesse, that euer he attained, at which time he had most strength, did yet fall backe more then halfe way, may not as well, or rather fall quite away?

I answer, It is not in respect of the nature of inherent holinesse in him; for ^kAdam had holinesse in perfection, yet fell quite from it. There is nothing in the nature of this grace and holinesse, but that a man may now also fall wholly

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Seet. 7.

^hRom. 8.33
vnto the end.

Whence it is that a true Conuert cannot fall quite from grace.

ⁱRom. 9.11.

Quest.

Ans.

^kGen. 1.27
ⁱGen. 3.

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Se 78.

^m Jer. 32. 40

ⁿ 2 Cor. 1.
21. 22.

^o Rom 6. 5.
unto 12.

wholy from it. But it is because
grace is now settled in man upon
better termes. For the little
strength we receiue in regene-
ration, is (in point of perseue-
rance) stronger than the great
strength which the first Adam
receiued in his Creation. Adam
was perfectly, but changeably
holy, Gods children in regene-
ration are made imperfectly,
but ^munchangeably holy. This
stabilitie of grace now consisteth
in this, for that all that by faith,
and by the holy Spirit are in-
grafted and incorporated into
Christ the second Adam, haue
the spring, and roote of their
grace founded ⁿ in him ; and not
in themselves, as the first Adam
had. They are stablished with
their brethren in Christ. Where-
fore, because Christ cannot fall
from grace at all, they that are
actuall members of Christ can
not fall from grace altogether ;
For as ^o Christ dyed to sinne once,
and

and being raised from the dead
dyeth no more; so euery actuall
and true member of Christ, ha-
uing part with him in the first
resurrection, dye no more, but
live for euer with Christ. For all
that are once begotten againe
vnto a liuely faith, and hope, by
the resurrection of Iesus Christ
from the dead, to an inheritance
incorruptible, are kept, not by
their owne power vnto Saluation,
but by the power of God through
faith in Christ Iesus.

Now, that a man effectually
called, can neuer fall wholly, or
for euer from state of grace, I in
few words reason thus. If Gods
^d Counsell, on which mans Sal-
uation is founded be sure and
vnchangeable, and if his ^e calling
be without repentance.

If Gods loue be vnchangea-
ble and altereth not, but ^f whom
God once loneth actually, him he
loneth to the end.

If ^g Christs office of Prophet,
Priest,

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ke 7. 9.

P 1 Pet. 1. 3.

4. 5

Reasons
proouing
that a man
effectually
called, can-
not fall quite
away.

^d 2 Tim. 2.

180. 19.

^e Rom. 11.

29.

^f Ioh. 13. 1.

^g Heb 7. 24.

25.

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Heb. 7. 21.

^h Ioh. 6. 39.

Luk. 22. 32.

Ioh. 17. 15.

Priest, and King, in his teaching, satisfying, and making intercession for, and in his governing his people, be after the order of *Melchisedeck, unchangeable and everlasting*, he euerliving to make intercession for them: and *his undertaking* in all these respects with his Father, not to loose any whom he giueth him, cannot be frustrate.

ⁱ Ephe. 1. 13
14.

If the ⁱ *Seale and earnest of the Spirit be a constant Seale*, which cannot be razed; but *sealeth* all in whom it dwelleth *unto the day of Redemption*.

^k 1 Pet. 1.
23. 25.

If the ^k *Word of truth* wherewith the regenerate are begotten, be an *immortall seed*, which when once it hath taken a conception, and hath taken roote, doth *live for euer*.

Ier. 32. 40.

If *God be constant and faithfull in his promise, and omnipotent in his power*, to make good this his word and promise, saying, *I will make an everlasting Conenani with*

with them, that I will not turne away from my people and children, to doe them good, but I will put my feare in their hearts, that they shall not depart from me.

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Then from all, and from each of these propositions, I conclude, that a man once indeed a member of Christ, and indeede in state of grace, shall neuer totally or finally fall away.

The patrons of the doctrine of falling from grace, when they cannot answer the inuincible argumēts which are brought to proue the certaintie of a mans standing in state of Saluation; they make a loud cry in casting in certaine popular objections, such as are very apt to take with simple, and unstable people.

They first come with *suppositions*, and aske this and like questions. If *Dauid* and *Peter* had dyed in the act of their grosse sinnes, whether should they haue beene saued or no?

Objections
for falling
from grace
answered.

I an-

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I answer, we haue an *English* *Prouerbe*, What if the skie fall? *Propositions* are but weakely grounded on *meere suppositions*. I aske them *why did they not dye in the act of their sinne?* Well, say they had dyed in the *act* of their sinne, they could not dye in their *impenitencie*, they in an instant might returne to *God*, and rely on *Christ*, or at least, if suddaine death had surprised them, their generall repentance and faith in *Christ* which they had before their fall should haue stood them in steade. For their *Iustification* and *Adoption* was no whit impayred, though their *Sanctification* was somewhat diminished. But we must beleue Gods promise, & the issue will be this (though we cannot alwayes tell how) that *God will so guide his children with his Counsell, that afterward he will receiue them to Glory.*

26.
1 Pl. 73. 24.

Secondly, they object violently,

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Seēt. 7.

ly, seeming to stand much for
God and godlinesse, that this do-
ctrine of not falling wholly from
God, and of certaintie of Sal-
uation, after a man is once in
state of Grace, is *a doctrine of li-
centiousnesse and carnall libertie,*
causing men to be negligent in
the vse of meanes of grace, and
carelesse of their standing; For
when they once know they shall
not be damned, they will liue as
they list; say they.

First, I *appeale to ancient and
daily experience*, both in Mini-
sters and people. For those who
haue bin *most assured* of Gods
fauour and their saluation, haue
vse all good meanes of saluati-
on more conscionably & more
constantly than others, and haue
beene *most holy* and most strict
in their liues.

Secondly, the *Scriptures*, the
ingenuitie of sauing Faith, and
all sound judgement doe reason
quite contrary; For the *certain-
tie*

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^m Psal. 2. 8.

ⁿ Ioh. 17.

^o Dan 9. 1.

tie of the end doth not hinder, but incite and encourage men, in *the use of all good meanes* which conduce vnto that end. Christ knew certainly that he should attaine his end of Mediatourship, viz. the saluation of mens soules, and that of the *Gentiles*, as well as of the *Iewes*, this was no cause, why he might be slacke in the meanes, but God saith notwithstanding to our Sauiour, ^m *Aske of me and I will giue thee the Heathen for thine inheritance.* Was there euer any more earnest in prayer, or more longing to finish his worke, than our ⁿ *blessed Sauiour*, although he was *insallably certaine* that he should saue and glorifie man, and that God would glorifie him? When ^o *Daniel knew certainly* the time of deliuerance out of Captiuitie, he was not hereby carnally *secure*, and *slacke in the use of all good meanes to speed and hasten it*; but betaketh

keth himsele to fasting & prayers, that Gods people might be deliuered. Because God had assured *David* that he would build him an house, *therefore* (saith he) *p thy seruant hath found in his heart to pray*, viz. that thou wouldest establisth it. What childe is there that hath any ingenuitie or goodnesse of nature in him, will sleight, and neglect to please his Father, because he hath assured him of a large inheritance, or because his inheritance is entayled vpon him.

But doe these objecters thinke thus, and doe they inferre this in earnest? Doe they thinke, that themselves are or were at any time in state of grace? *If yea*, I hope they will not say, they are or were made more dissolute by it; *If no*, then it is no maruaile, that they make these inferences. For it hath euer beene the manner of such as were *without grace*, and not indeed in state of grace,

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Sect. 7.

p 2 Sam. 7.
27.

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¶ Iude. 4.

Rom. 5. 21.

¶ Rom 6. 1.

15.

grace, to wrest and peruert the doctrines of grace, making them to be vnto them Licenses, and occasions of wantonnesse and licentiousnesse. As thus. If where sinne abounded, grace abounded much more; then say they, ¶ Let vs sinne that grace may abound. And if we are not vnder the Law but vnder grace, then let vs sinne, because we are not vnder the Law but vnder grace.

But as any man hath truth of grace, the more he knoweth it, the more he reasoneth otherwise. Ezra hauing not onely a hope, but was in possession of that which God had promised; He doth not say, now we may liue as we list, but saith, ¶ *should we againe breake thy Commandments.* The Scripture from abundance of Gods grace, and from the certaintie of it, doth reason for grace and for obedience.

¶ Ezra. 9. 13.

14.

¶ Rom. 6. 2.

¶ *How shall we that are dead to sinne, liue yet therein.* And in an other

other place the Apostle Iohn saith, *We know that we are the children of God, &c.* but what is the inference? Is it we may now sinne, and liue as we list, because we know that when *Christ* shall appeare, we shall be like him? No, the holy *Apostle* inferreth this, *"He that hath this hope, purgeth himselfe as he is pure."*

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*" 1 Ioh. 3. 1.
2. 3.*

SECTION 8.

A remouall of sundry doubts in particular, about falling from Grace.

Notwithstanding all that hath beene said, touching *certainty of perseuerance in grace*, after that a man is indeed in state of grace; many will doubt they shall fall away, for they feare that all their religion hath beene but in *Hypocrisie*, and in forme onely; but *not in power*; now such may fall away, as hath bin said.

Feares of falling away quite, because men doubt they haue onely a forme of godlinesse, Remoued.

If

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If it were true, that all which you haue done were in *Hypocrisie*, then vntill you repent of your Hypocrisie, & be vpright, you may justly feare as much; yet you must not desperately conclude, that you shall fall away from your profession; but be you quickned and stirred vp by this feare to *abandon Hypocrisie*, and to *serue the Lord in sinceritie*; and hereby *make your calling and election sure*, that you may not fall, and then you haue Gods word for it, that *you shall not fall*.

Psal 115.1.
2.5.

Many thinke that they are Hypocrites, which yet are sincere; wherefore try whether you be an Hypocrite or vpright, by the signes of vprightnesse before deliuered Chap. 11. Sect. 1.

Onely, for the present, note this; When was it knowne, that an Hypocrite did so see his hypocrisie, as to haue it a burden to

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to him, and to be weary of it, and to confesse it, and bewaile it, and to aske forgiuenesse heartily of God; & aboue all things to labour to be vpright? If you find your selues thus disposed *against Hypocrisie and for vprightnesse*, although I would haue you humbled for the remainder of hypocrisie, which you feele to be in you; yet chiefly I would haue you to be thankfull to God, and to take comfort in this that you feele it, and dislike it; thanke God therefore for your vprightnesse, comfort your selues in it, and cherish and nourish it in you, and feare not.

Others object, that they are alreadie fallen farre backe from what they were; They doe not feele so much zeale and feruencie, of affection to goodnesse, nor against wickednesse; nor yet doe they now feele those comforts & cleare apprehensiōs

Doubts, through being alreadie fallen back, remoued.

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Ans.

^b Rev. 2. 4.

^c Rev. 2. 3.

^d Rev. 2. 11.

of Gods fauour towards them, as they did in their first Conuerſion.

It may be that you are fallen backe, & haue *loſt your firſt loue*, whence all which you haue objected will follow; but may it not befall a *particular* childe of God to haue loſt his firſt loue, as well as a ^b *whole Church*, the *Church of Ephesus*? You could not for that conclude that *Ephesus* was no Church, neither can you hence conclude, that you are none of Gods children, or that you ſhall not hold out vnto the end. But if it be ſo, be willing to ſee your ſinne, and to be humbled and repent heartily of it; follow the Counſell of *Chriſt*, ^c *Remember whence you are fallen repent and doe your firſt workes*, (and certainly Gods childe ſhall haue grace to repent) then you ^d *enduring to the end ſhall not be hurt of the ſecond death*, notwithstanding that ſinne of yours in looſing

loosing your first loue.

But it may, and it oft doth happen, that a true childe of God doth in his owne feeling thinke, he hath lesse, and lesse grace now, then at first, when yet it is not so; The reasons of his mistake may be these.

At the first a truely regenerate man doth not see so much *as afterward* he doth. At first you had indeed the light of the Sunne, but as at the first spring and dawning of the day, whereby you saw your greater enormities, & reformed many things, yea (as you thought) all: but now since, the Sunne being risen higher towards the perfect day shining more clearely, it commeth to passe, that in these beames of the Sunne (as when it shineth into an house) you may see many moles, and very many things amisse in your heart and life, which were not discovered, nor discerned before; you

D d 2

must

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Reasons
why many
thinke they
haue lesse
grace now,
then at first,
but mistake

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must not say you had lesse sinne then, because you saw it not, or more sinne now, because you see more. For as the eye of your minde seeth euery day more clearely, and as your hearts grow euery day more holy; so will sin appeare vnto you euery day more and more, for your constant humiliation, and daily reformation. For a *Christian*, if he goe not backward, seeth in his latter time more clearely a far off, what is yet before him to be done, and with what an high degree of affection he ought to serue God, & to what an height of perfection he ought to raise his thoughts in his holy aime, which in the infancie of his Christianitie he could not see; Hence his errour; Euen as it is vsuall for a *novice in the Vniuersitie*, when he hath read ouer a few *Systemes*, and *Epitomes* of the *Arts*, to conceite better of himselfe for *Scholarship*, then when

when he hath more profound knowledge in those *Arts afterwards*, for then he seeth knottie difficulties, which his weake knowledge, being not able to pry into, passed ouer with presumption of knowing all.

Secondly, good desires and feelings of comforts are *suddain, strange, and new* at first, which suddainenesse, strangenesse, and newnesse of change out of state of corruption and death, into the state of grace and life, is more sensible, and leaueth behinde it a deeper impression, then can possibly be made after such time that a man is accustomed to it: or that can be added by the increase of the same grace. A man that cometh out of a close, darke, and stinking *Dungeon*, is more sensible of the benefit of a sweet ayre, of light, and libertie the *first weeke*, then he is *seuen yeares* after he hath enjoyed all these to the full. Let a meane

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man be raised suddainely and vnderferuedly vnto the estate and glory of a *King*, he will be more feeling of the change, and will be more taken and exalted in his conceite with the glory of his estate for the *first weeke* or moneth, then at *ten yeares end*, when he is accustomed to the heart and state of a *King*, yea more, then if at *ten yeares end*, he happen to haue the *accession of an other kingdome* vnto him, and though double power and glory be conferred on him.

Thirdly, *God* for speciall causes doth dandle and tender his *Scholars*, when they first enter into *Christs Schoole*; In like manner, and chiefly doth he deale so with his *Babes* in *Christ*, before they can goe alone.

Do not wise *Schoole-masters* (the better to enter and encourage their young and fearefull *Scholars*) shew more outward expressions of affection and kind-

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kindnesse towards them, & forbear-
eth to exercise Schoole-discipline
on them, the *first weeke* that they
come to Schoole, yea, it may be,
shew more countenance and familiar-
itie towards them their first weeke,
then euer after, vntill the time that
they send them to the Vniuersitie?
And hath not a *young child* more
attendance, and fewer falls in his,
or her *infancie*, while it is carried in
the armes, or led in the hands of his
father or mother, then when it goeth
alone? But when it goeth alone, it
receiueeth many a fall, and many a
knock; yet this doth not argue *lesse*
love in the parents, or *lesse* strength
in the child now, then when it was
but once or two yeares old.

Fourthly, albeit Gods trees
e planted in his Courts alwayes
should and vsually doe in their
age beare more and better fruit,
then they did or could doe in
their youth; yet these through

e Psal. 92. 14

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a false apprehension of things, may judg themselves to be more barren in their age, then they were in their youth. It may be, you feele not in you that vigour, heate, and abilitie to performe good duties now in *age*, as you did in your *younger dayes*; But may not this arise from *naturall defects*, as from want of memorie, want of quicknesse of wit, and from want of naturall heate and vigour of your spirits, all which are excellent *hand-maids* to grace. Yet obserue this in those elder people, that studie to approue themselves to God vntill their age, and in their age, they haue these naturall defects recompensed with other better and more lasting fruit, as with more staydnesse, and *soundnesse of Iudgement*, more *humilitie*; more *patience* and more *experience*, wherewith their gray haire are crowned, they continuing in the way of righteousness;
Looke

Looke for these, and looke to approue your selues in these in your age, and these will proue more beneficiall to you, than your fresh feelings, and your sensibly-felt zeale in your younger times.

There are yet others (it may be the same) when they obserue that many who are of longer standing then themselves, who haue had much more knowledge, and haue made a further progresse in the practise of godlinesse then they, are yet fallen fearefully into some grosse sin; or sinnes; yea some of them are departed from the faith, & haue embraced with^f *Demas* this present World, either in the lust of the flesh, the lust of the eye, or pride of life; They are some of them fallen to *Paperie*, or to some other *false Religion*; Wherefore they feare that they shall fall away also, and that their hearts will deceiue them in the end.

D d 5

That

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Feares, of falling quite away, because others are already fallen, removed.

f 2 Tim. 4.
10.

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Ans.

8 1 Cor. 10.

10.

That the falls of others should make all that doe stand *to take heede lest they fall*, is according to the expresse will of *God*. It is an high point of wisdom for you to obserue and doe it. Likewise to feare so much as to quicken you to watchfulnesse and prayer, is an holy and commendable feare; But to feare your *totall or finall falling away*, onely because some that haue made profession of the same Religion are fallen, is without ground.

For it may be those which you see to be fallen away neuer had any other then a forme of godlinesse, and neuer had no more then the common graces and gifts of the *Spirit*. For if they be quite fallen from the faith, it is because *they were neuer soundly of the faith*. Moreover, grant that some of them which are fallen had sauing grace; may they not with *David* and *Salomon* recouer their falls? This
you

h 1 Ioh. 2. 19

i Psal. 51.

h Ecclesiast.

you should hope, and pray for, rather then by occasion of their falls, to trouble your selfe with false and fruitlesse feare.

Last of all, some yet feare that if persecution should come because of the Word and the Religion which they doe professe, that they should neuer hold out, but should fall away.

Doe you thus feare? Then buckle close vnto you the ¹complete armour with the girdle of sinceritie, exercise your selues before hand at your spirituall weapons; make and keepe your peace with God, vnder whom at such times you must shelter your selues, & by whose power it is that you must stand in that euill day. But know, that a child of God neede not feare persecution with such discouragfull and such desperate feare, neither should you; for this will but give aduantage to your enemies of all sorts, and will make your hands

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Feares of
falling away
in time of
persecution
Remoued.

Ans.

¹ Ephe. 6. 11

13. 14.

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How to be
kept from
dastardly
feare in
time of per-
secution.

06. 27.

^m Luk, 21.
14. 15.

hands feeble, and your hearts faint. Raise vp your spirits, and chase away your feare thus. Cōsider the *goodnesse of your cause*. Consider the *wisedome, valour,* and *promesse* of him that hath alreadie redeemed you with his blood, who hath alreadie led captiuitie captiue, who is your *Champion*, and hath engaged himselfe for you, not to leaue you, vntill he hath brought you to glory; I meane *Christ Iesus*, who is *Lord of hosts*, vnder whose Banner you fight in your whole *Christian warfare*. Consider likewise the *faithfulnessse of Gods promise* made to all his children concerning his presence, and helpe in time of persecution, cōmanding them not to take thought thereabout, hauing promised to giue them a ^m *mouth and wisdom, which all their aduersaries shall not be able to resist*; Consider last of all, the *blest experience*, which the ho-
ly

ly Martyrs haue had of Gods loue and helpe (according to his promise) in their greatest persecutions, and *fiery tryalls*. Obserue the wisdom and courage of those who in their owne nature were but simple and fearefull. Read the *booke of Martyrs* next vnto the *Scriptures* for this purpose, and through Gods grace, though you were naturally as fearefull as *Hares*, you, when you shall be called to it, shall be as couragious as *Lyons*.

It is not hard for you to know now, whether you shall be able in time of persecution to stand fast and not fall away. If you now in the *peace of the Gospell*, can *deny your selues in your lusts*, in loue to God, and for *Conscience sake* towards him, and can rather part with them, then with the sincere following of *Christ*, then you shall be able, and you will *deny your selues in the matter of your life*, if you be put to it in time

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How to know in time of peace to hold out in persecution.

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time of persecution, rather then deny *Christ*. For this first is as difficult, as the latter ; and the same loue to God, and Conscience of dutie which doth now vphold you and beare you through the one, will then rather vphold, and beare you thorough the other. For in times of tryall and suffering for his name you may looke for his more speciall assistance.

Wherefore I doe wish all that are troubled with false feares, to rest satisfied in these answers to their doubts, and I would haue them giue ouer calling their *Election*, Gods loue, their *Iustification*, their *Sanctification*, or their finall *perseuerance* into question: but rather fill your selues with hope and assurance of Gods fauour, (I speake still to burdned consciences) comforting your selues therein, abounding in *thanksgiving* to God for what you haue, rather then re-
pining

ping in your selues, for what you want.

Yet I know there are some (as if they were made all of doubting) will obiekt, my heart is deceitfull, I doubt all *is not*, I doubt all *will not* be well with me.

If your heart be *deceitfull*, Why then doe you belecue it, when it casteth in these doubts, And why doe you trust to it more then vnto the euidence of the Word, and Iudgement of Gods faithful Ministers, who by the Word giue most satisfying resolutions to your doubts? which also doth minister vnto you matter of assured hope and comfort.

Another will say, I doe euen faint in my troubles, and in my feares, and I am readie to giue ouer all, what shall I doe? What would you haue me to doe?

Your case is not singular, many other haue beene, and are in this

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Doubts, taken from deceitfulness of heart, removed.

Doubts, from present fainting, removed.

Ans.

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ⁿPlal 73 26

^oIona. 2. 4.
7.

this case ; It is no otherwise with you then it was with the *Psalmist* and *Jonah* ; Doe as they in that their fainting did ; First giue not ouer, but remember God call vpon him, giue him no rest. Secondly, trust on him, and waite untill you haue comfort : That holy man of God said, ⁿ *My flesh and my heart faileth, but God is the strength of my heart, and my portion for euer* Likewise ^o *Jonah*, I said I am cast out of thy sight, yet I will looke againe toward thine holy Temple. And againe, when my soule fainted within me, I remembered the Lord, and my prayer came vp vnto thee, into thine holy Temple, that is as if he had said vnto God, I prayed vnto thee in the name of Christ, and thou didst heare me. When you walke in the darkenelle of affliction and inward discomfort, He, to whom God gaue the tongue of the learned, to speake a word in due season to him that is wearie, giue

ueth you counsell, (and whose will you in this state of yours follow, if not his) his counsell is this, saying, *p Who is among you that feare the Lord, and obey the voyce of his seruant, that walketh in darknesse & hath no light? Let him trust in the name of the Lord, and stay upon his God.* Marke it, He that feareth and obeyeth, yet may be in darknesse and haue no light ; what darknesse is this, but that spoken of vers. 4. viz. an afflicted wearie soule, without light of comfort? And men, thus distressed, must trust in the Lord, and stay on their God.

Yet these poore soules (who whether they should be sharply reprocued, or pittied more, is hard to say ; I am sure they deserue both) will yet obiekt strongly. It is true, *they that feare God and obey him, may trust in the Lord, and stay upon God.* And he hath made most rich promises to

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p Isa. 50. 4.
10.

Re 8 3.

Reply.

We doe not
our part
therefore
God is not
tyed to his,

J. v. 84

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to them that know him, that doe feare and obey him, See, *here is promise with condition* (saith one) *I must feare the Lord, I must obey him,* I know God will doe his part, if I could doe mine, but *these I doe not*, what warrant then, or ground haue I to looke for cōfort, or any thing at Gods hand, for his promises belong not to me?

Ans.

Con:

I know well that with this doubt the *Devill* doth much perplexe the afflicted soules of many of *Gods dearest children*, and by it keepeth off all the remedies which *Gods Word* can afford, so that they cannot fasten, and doe them good. For the *propositions* of the *Word* are easily assented vnto, but all the matter lyeth in the *application* to the wound. It is still put off with this, That is true which you say, *but it belongeth not to me*, for *I doe not fulfill the condition* required on my part.

Where

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Re 84.

Wherefore that I may, by Gods helpe, fully satisfie this doubt, and may quite remoue this scruple of scruples. It must be carefully obserued, that God maketh *some promises with condition*. And that he maketh *some absolute promises* without any condition on mans part. Would you know, what promises onely are made with condition to be fulfilled on mans part, and what promises are absolute?

Know that many promises in the *Word* doe concerne the end of a mans faith, which is *Saluation* it selfe, and the *recompence and reward of well doing*, whether corporall or spirituall, whether it be temporall or eternall. These are made with *Condition*, namely to all those, and onely to those that *beleene* in the name of *God*, and that doe *loue, feare, and obey him*. For it doth not stand with the wisdome & holinesse of God, to bestow these good things,

What promises God maketh with condition, what not.

Con:

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things, as blessings vpon any, vntill they be thus qualified and made meete to receiue them.

Know secondly, and obserue it diligently, that there are many promises in the Word which concerne Gods free giuing the said graces of feare and obedience, required as meanes to obtaine the former promises of good things, euen an *abilitie to performe the condition in the forementioned promises*; I meane not such a power as that they may fulfill the conditions if they will, or if they will not they may choose. But God hath made absolute promises to giue men power actually to *will and to doe* the things required in the conditionall promises, in such sort, that he will accept both *will and deede*, and in some cases the *will* for the deede, so as to fulfill those his conditionall promises.

That you may vnderstand me fully,

fully, I will instance in some of the chiefe promises in this kinde made to euery member of Christ without exception. [¶] *This is the Couenant that I will make with the house of Israell, (that is, with the whole Church, the whole Israel of God, as appeareth Heb. 8. 10.) a new couenant, and I will put my law into their inward parts, and write them in their hearts, and I will be their God, and they shall be my people. He doth not say, I will be their God, if they will be my people, but saith absolutely, they shall be my people. Which that they might be, both there and elsewhere, he hath said absolutely without Condition; [¶] They shall be all taught of God. He promised likewise, saying, I will sprinkle cleane water vpon you, and you shall be cleane from all your filthinesse, and from all your Idols I will cleanse you. A new heart also will I giue you, and a new spirit will I put*

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[¶] Jer. 31. 33.
34.

Con:

[¶] Isa. 54. 13.
Ioh. 6. 45.

[¶] Ezek. 36.
25. 26. 27

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Ezek 36.
32.

Ier. 32. 40.

Con:

put into you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walke in my Statutes and yee shall keepe my Iudgements, and doe them, &c. And ^tnot for your sake doe I this, saith he, be it knowne to you, be ashamed and confounded for your owne wayes O house of Israel. And againe he saith, I will make an everlasting Covenant with them; that I will not ~~turne from them to do them good;~~ but I will put my feare in their hearts, that they shall not depart from me. Note this in very many places, God promifeth his blessings to them that feare him and keepe his Commandements: there he promifeth with Condition: here he absolutely promifeth those on whom he intendeth to bestow these blessings, that he will put his feare in their heart, that they may be capable of them.

them, I pray consider well whether all these promises of this sort be not made absolutely on Gods part, and without any Condition on mans part. Wherefore, whereas God hath made many excellent promises of free and great rewards; as, to heare the prayers, and to fulfill the desire of them that feare him, and to giue life and glory to them that belecue, and obey him, and that doe hold fast the confidence, and the reioycing to the end, you see that here are promises of the *first sort made with a kinde of Condition*; But that God will giue his people both to will and to doe these things required in the condition, he hath *absolutely promised*, ^{as} hath beene clearly prooucd.

If you yet reply and say, are not these latter promises made vnder condition of our *well vsing* the outward means thereof, such as hearing of the Word, prayer, &c. God

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Reply.

Con.

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Answ.

God indeed commandeth these meanes to be vsed, but not as conditions, as if vpon our *well vsing* of them he were necessarily bound to giue Faith, and to plant his feare in our hearts, but he requireth, that in the vse of those meanes wherein and whereby he hath ordained ordinarily to giue these graces, all that would haue them should *waite vpon him* for them. For both the *gining of his word*, and the *gining vs mindes* to heare the Word, and the *opening of the heart* to attend, and the *conuincing and alluring of the heart* to obey; *hang all vpon these absolute promises*, "They shall be all taught of God, and the rest before mentioned.

"Isa. 54.13.

Caution.

Yet for all this which I haue said, let none of yeares thinke that without hearing, praying, and the *right vsing* of Gods ordinances, that euer they shall haue *faith*, and the *feare of God* wrought

wrought in them, or shall euer come to Heauen. For we are commanded to pray, heare, &c. or else we can neuer looke to receiue any thing of the Lord. And doing what lieth in mans power in the right vsing the meanes of Saluation is of great consequence, although it be not a sufficient cause to moue God necessarily to giue grace; For I am perswaded that the best should haue more grace, if they would doe what in them lay continually to make good vse of the outward meanes of grace; and the worst should be guiltie of lesse sinne, if they would doe what in them lay to profit by the good vse of the said meanes. And the neglect, or the abusing of the meanes, is sufficient cause why God should not onely withhold grace, but condemne men for refusing it.

But some will yet say, let all which hath beene said be gran-

E c ted,

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Feares, rising from want of such graces, as God hath promised absolutely, removed.

Re 85.

ted, I finde that God hath not fulfilled these his absolute promises to me, for I doe not yet *feare* God and *obey*. How can I hope? How can I chuse but *feare* my estate?

Let this for the time be granted, that God hath not planted his feare in your heart, &c. as yet; May he not doe it hereafter? Sith he hath made vnto you such excellent promises, to fulfill them without condition on your part, but that you should onely vse the meanes, and *waite*. Will you not giue him leaue to fulfill them *in his owne time*? And will you not waite, and be glad if they may be fulfilled at *any time*? *Times and seasons* of Gods communicating his graces, are reserued to be at his *own* disposing, not at *ours*. It should be your care onely to be present at Gods Ordinances, and when you reade or heare the Word and will of God, to in-
uour

J. v. 85.

uour to belecue and obey it;
 As when he saith; *Thou shalt
 loue the Lord thy God with all
 thy heart. Thou shalt beleue in
 the name of the Lord thy God,
 and trust in his name. Thou shalt
 obey the voice of the Lord thy
 God, and serue him, & such like.*
 Attend to the Word heedfully,
 and because this Word is *infalli-
 bly true, and excellently good,*
 bring your thoughts and heart
 to *beleue*, and to *approve* it, and
 say within your selues, these are
true, these are *good*, this I ought
 to doe, this I would beleue, and
 doe, *Lord helpe me*, and I will
 doe it, ^a *O that my wayes were di-
 rected to keepe thy statutes.* In
 such like agitations, and reaso-
 nings of the reasonable soule, it
 pleaseth God to giue his grace
 both to will, and to doe his
 Commandements.

But, secondly, doe not say,
 that you haue not faith, and the
 feare of God, and loue to him,

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^a *Psal. 119.
 5.*

Chap. 15.
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Re 86.

^b Neh. 1. 11

^c Mar. 9. 24.

^d Isa. 1. 19.

^e 1 Cor. 8.

12.

all which God of his free grace promised (as you heard) to you absolutely, which graces are indeede the conditions foregoing the reward promised; when as in truth you haue them. For what kind of duties be these thinke you? Are they *Legall*, which require perfect. exact, and full degrees of faith, feare, and loue? Or are they not *Euan-gelicall*? Such as requireth truth in all these, and doth not exact full perfection in degrees. If you haue desire, and if you can desire to feare him (which is the scantling of the feare of Gods people, as ^b *Nehemiah* calleth it) so if you ^c *desire to be teacue*, and ^d *will to obey*, in the inmost longing of your soule, according to the measure and strength of grace in you, this according to the *Tenor of the blessed Gospell of our Lord Iesus Christ*, is true and acceptable through Christ, for whose sake God doth ^e *accept the*

the will for the deede, in all such cases wherein there is *truth* of will, but *not* power to doe.

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Furthermore, if you thinke that it is your well doing that must make you acceptable to God, you are in a proud, and dangerous error. Indeede God will not accept of you, if you doe not indeuour to doe his will; but you must propound to your selfe another end, then to be accepted for your well doing: You must doe your dutie to shew your obedience to God, and to shew your thankfulnesse, that God hath pleased, and doth please to accept you in his sonne Christ; and that is your desire to be accepted through him.

Re 8 7.

But I would haue thee which art pressed with the load of thy sinnes, looke neerely, judiciously, and impartially into your selfe, it may be, you haue more faith, feare of God, and obedi-

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Ro 88.

Re 88.

ence then you are aware of, or then you will be knowne of. Can you grieue, and doth it trouble you that you haue so *little faith*, so little feare of God, and that you doe shew so little obedience? and is it your desire and indeuour to haue more, and to doe as well as you can; though you cannot doe so well as you should? then you haue *much faith*, feare, and obedience. For to *griue for little faith*, feare, and obedience, is an euident signe of *much faith*, feare, and obedience. For whence is this trouble and griefe, but from Gods sauing graces? And to griue for little sheweth that you long for and would haue much.

Let this suffice to be a full answer to the principall doubts whereof fearefull hearts will take no answer. Neuer yeeld to your feares, waite on God still for resolution of your doubts in his best time; For it is not *man* that

that can; but it is *God* that both
can and *will speake peace to his*
people, not onely outward, but
inward peace. In the meane
time, though you can haue no
feeling comfort in any of Gods
promises, yet consider *God* is the
Lord, you are his *creature*, you
owe to him all obedience,
wherefore, you will, as much as
you can, keepe your selfe from
iniquitie, and you will strue to
doe his will, let him doe with
you as he pleaseth, yea, though
he *kill you*, or though he giue
you no comfort till death, you
will trust in him, and will obey
him, then whether you know
that *God* is yours or no, I am
sure *he knoweth you to be his*; this
is an argument of *strong faith*.
And you are vpon a sure ground,
The foundation of God remaineth
sure, *The Lord knoweth his*, and
who be they? Euen all that pro-
fessing his name ^h *depart from*
iniquitie. And whosoeuer in his

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8 Psal. 85. 8.

Heb. 9.

h 2 Tim. 2.

19.

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Troubles,
through
want of
peace of
Sanctifica-
tion, remo-
ued.

Ans^w.

heart would, he, in truth, doth depart from iniquitie.

Something remaineth yet to be answered. Many say that doe what they can, they are *assaulted still so thicke with temptations* that they cannot haue one hours quiet.

What of that? Doth this hinder your *peace with God*, that the *Devill*, the *World*, and your *lusts* (Gods sworne enemies) *are not at peace with you*? So long as you haue peace of *Sanctification* in this degree, that the faculties of soule and body doe not mutiny one against the other; but hold a good correspondancy in joyning together against their fleshly lusts, which fight against the soule, you are in good case; I meane, when the *Vnderstanding*, *Conscience*, *Will*, and *Affections* are all willing to doe their part against *sinne* their common enemy: Not but that you shall find a sensible warring and oppositi-
on

on in all these, while you liue here, euen when you haue most peace in this kinde, but how? The vn-sanctified part of the vnderstanding is against the sanctified part of the vnderstanding, the vn-sanctified will, against the sanctified will, and so in all other faculties of the soule *flesh* in euery part lusteth against *spirit* in euery part, and *spirit* in euery part lusteth against *flesh* in euery part. For as euery sanctified part hath the *spirit*, so it hath likewise the remaines of the *flesh* fighting one against the other. Now if that your faculties and powers be ruled all by *one spirit*, you haue a good agreement, and good peace within you, notwithstanding that the flesh doth so violently warre against this spirit; For this warring of sinne in your members, against the spirit, and the warring of the spirit against sinne, argueth clearly that you haue peace with God,

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Gal. 5. 17.

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and this warre continued, will in time beget perfect peace.

^k 1 Cor. 13.
9.

But let no man euer looke to haue peace of sanctification perfect in this life; For the best are ^k *sanctified* but in part; Wherefore let no man professing *Christ* thinke, that he shall be freed from temptations and assaults rising from within, or coming from without, so long as he liueth in this world. Are not *Christians* called to be *Souldiers*? Wherefore we must arme our selues, that we may stand by the power of Gods might, and ^l *quit our selues like men* against the assaults of our spirituall enemies. Let vs keepe *peace in our selues*, that the whole man may be at agreement, and let vs keepe *peace one with another*, fighting against the common enemy. And the ^m *God of peace shall tread Satan, and all enemies vnder foot shortly*; and then ⁿ *through Christ you shall be more then Conquerours*, you shall

^l 1 Cor. 16.
13.

^m Rom. 16.
20.

ⁿ Rom. 8. 37

not

not onely hold what you haue kept from loosing, but shall possesse all that Christ hath wonne for you. And the more battels you haue fought, and in them *through Christ* haue ouercome, the greater *triumph* you shall haue in glory.

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Key 0.

Now as a surplussage to all that hath beene said against groundlesse feares which depriue poore soules of heavenly comfort. If any yet cannot be satisfied, but feare still that God is not at peace with them, I will propound a few *Questions*, to which if any soule can answer *affirmatively*, he may be assured of *Gods* peace and loue, and of his owne Saluation, whatsoeuer his feares or feelings may happen for to be.

How, notwithstanding all a mans causes, feares, he may know the peace of God belongeth to him.

06:28

1. *How stand you affected to sinne?* Are you afraid to offend God thereby? Is it so that you dare not wittingly sinne? Is it your griefe and burden that you cannot

Quest.

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cannot abstaine from sinne, nor get out of it so soone as you would, when you are fallen into it?

2. *How stand you affected towards holinesse and goodnesse, and unto the power of godlinesse?* Is it your heartie desire to know Gods will that you may doe it? Doe you desire to feare him, and please him in all things? And is it your griefe and trouble when you faile in well doing? And is it any joy to you to doe well in any true measure.

3. *Thirdly, How stand you affected to the Church and Religion of God.* Are you glad when things goe well in the Church, though it goe ill with you in your owne particular? And are you grieued when things goe ill in the Church, when it may happen to be with you, as it was with good *Nehemiab*, or *Pichabeds* mother, that all things goe very well, or at least tollera-
bly

° *Neh. 1. 4.*
P I *Sam. 4.*
20. 21.

bly well, for your owne particular ?

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4. Fourthly ; *How stand you affected to men ?* Is it so that you cannot delight in wicked men, because of their wickednesse, but *dislike them* ? Whereas otherwise their parts and conditions are such, that you could much desire their company. Doe you *love those that feare the Lord*, and that delight in goodnesse, therefore because you thinke they are good, and are beloued of God ?

1 Psal. 15. 4.

Psal. 16. 3.

1 Ioh. 3. 14

Psal. 16. 3.

5. Fifthly ; Can you endure to haue your soule ript vp, and your beloued sinne smitten at, and let out, by a searching Ministry, approuing that Ministry, and liking that Minister the rather ? And doe you with *Dauid* desire that the righteous should reprove you ? And would you haue an *obedient* care to a wise Reprouer.

1 Psal. 141.
5.

1 Pro. 25. 12

6. Lastly ; Though you cannot

not

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Regi.

not alwayes haue that feeling
 prooffe of your good estate,
 which is the certaintie of Eui-
 dence? Nay say, you haue it but
 seldome, or it may be, you can
 scarce tell whether you haue it
 at all; Doe you yet resolue, or is it
 your desire, and will you, as you
 are able, resolue to cleaue to God,
 and hang vpon Christ, and vpon
 Gods mercifull promises made to
 you in him, seeking saluation in
 Christ by faith, and by none other,
 nor by any other meanes?

If you can answer, yea, to all,
 or to any one of these, you may
 assure your selues that you are in
 Gods fauour, & in state of grace.
 What though you cannot feele
 in your selues that you haue this
 so sure as you would by a full
 certaintie of Euidence (but it is
 your fault that you haue it not
 so) yet you haue it sure by the
 best certaintie, namely, by a true
 certaintie of Adherence, and clea-
 ning vnto God. For when you
 are

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are resolved not to sinne wittingly, and allowedly against God, & not to depart from him whatsoeuer become of you; and it is your longing desire to please him. When (I say) you stand thus resolved, and thus affected as hath beene said, then certainly *God and you are knit together by an inseparable bond*: When you *hate* what *God* hateth, and *love* what *God* loueth, and *will* what *God* willeth; *are not God and you at one, and at peace?* Are you not neerely and firmly linked one to another? What though this bond be somewhat *secret and vnseene to your selves?* yet it is certaine, *God* knoweth you to be actually his, and will, for this, *owne you*, when you seeme to doubt of it; and will alwayes *hold you by his right hand* whether you feelee it or no. But why should you think that you are without *Evidence*, when you cannot but *feelee* that in truth you

Re 2:

Psal. 73. 23

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you cleane thus to God, and stand thus affected to him, from hence if you were not wanting to your selues, you might gaine a most *peaceable and ioyous assurance*, that you are in Gods fauour, and shall be saued. Thus much of removing of impediments to true peace.

CHAP. XVI.

CHAP. XVI.

*Touching furtherances and
meanes of peace of God.*

IT yet remaineth that I should
shew Furtherances & meanes
to get and keepe this true peace
of God which passeth all vnder-
standing.

Men doe erre in judging of
their owne estates, and in like
manner in concluding that they
haue true peace or not from *two*
causes. Either by erring in the
Proposition which they lay down
as a *rule* to judge by. Or els by
erring in the *Assumption* and *ap-
plication* of their actions or per-
sons to the rule propounded.
Now if you erre either in the
proposition or in the Assump-
tion, and application, you of ne-
cessitie will erre in your Con-
clusion.

Wherefore if you would
judge

Causes of
errour, in
mis-iudging
of a mans
state first
remoued,

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ke 93

judge rightly of your actions and person, take heed first that you doe not faile in your *proposition and Rule*: which that you may not doe, you must know *what is necessary* to the very being of a Christian, *what not*; and this is to be learned onely by the onely Canon of truth to vs, the word of God. For many erre herein, because they thinke that such and such things are necessary to the being in state of grace, which are not; and that such and such things are sufficient to the being of a Christian which are not. Now you shall finde, that it is *truth* of faith and other sauing graces, not the *great degree* and quantity of them that maketh a *Christian*. And that it is not the *most forward profession* and forme of godlinesse, *without this power and truth* thereof, that will doe it.

Second'y, Take heede that you faile not in your *assumption*
and

and application of your selfe and *Chap. 16.*

of your actions to the rule, though rightly propounded. The *Scripture* must also rectifie you in this. For many a one erreth in this also, saying my actions and condition are according to the rule, or not according to the rule; When indeede they are otherwise then they judge. For euery mans owne spirit so farre as it is sinfull is apt to giue *a false Testimony of it selfe.* *Dauid* said *a* *he was cut off from God,* when he was not. The *b* *Laodiceans* thought themselves in good state, when *Christ* saith they were wretched and miserable.

a *Pl. 31. 22.*

b *Rev. 3. 17.*

Now that you may not erre either in the rule, or application of your selfe to the Rule, you must vse all good meanes to haue your judgement rightly informed in either point: and then be willing to judge of your selfe as you are, and of your peace with God as it is.

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I told you that the holy Scripture must be your guide, in judging *what you should be*, and *what you are*; I meane the *Scripture rightly understood*. Now to attaine a right vnderstanding of the Scripture, and abilitie to judge your selfe by it, whether you be in state of grace, from the knowledge whereof cometh peace, looke backe vnto Chap. 7. Sect. 2. pag. 93. taking vnto them these following directions.

1. Obserue a difference and distinction in true Christians, both in their different manner of calling, and estate after calling. Some called in infancie, as *Samuel*, and *Iohn Baptist*: Some in middle and old age, as *Abraham*, and *Zacheus*. Some called without sensible terrors of Conscience, as those before mentioned. Some with violent heartach and anguish, as *S. Paul* and the *Iaylor*. In some these terrours abide

abide longer, in some a shorter time. And after Conuersion all are not of like growth and strength. Some babes, weake in iudgement and affections; some strong men, strong in grace generally; but strong also in corruption in some particular. Some old men so well grounded in knowledge, and confirmed in resolution, that no lust getteth a head to preuaile in them. Also one and the same man be sometimes in spirituall health & strong, sometimes vnder a temptation, weak, and feeble, sometime can pray, &c. and haue comfort, sometime not. Now, none must conclude he is no Christian, because he is not in euery thing like others, nor at all times like himselfe.

2. *Trust not your owne iudgement, or sense in your owne case, whosoever would vnderstand, and be wise according to Scripture, must deny himselfe, and not*
c *leane*

Chap. 16.

c Prov. 3. 5.

d 1 Cor. 3.
18.

Re 4.

c *leane to his owne sense or wisdom*; but must be ^d *a foole that he may be wise*, you must bring your conceits to be ordered and framed by the *Scriptures*. You must not presume to put a sense of your owne into the *Scripture*; but alwayes take the sense and meaning out of it. It is presumption of a mans owne opinion, and stiffenesse in his owne conceits which marreth all in this case. And whence is this but from his folly and pride? Oh, if you who are troubled in Conscience could be euery way *nothing in your selues*, you would quickly be *something in God*, and you should quickly know it. If you would be *humbled and not nourish this pride in you*, you should quickly know your state with comfort.

I know many of you will wonder that I should charge you with pride; you judging your selues to be so base and vile as
you

you doe. Well, for all that, I will now proue to your faces that *it is humilitie you want*, and if it were not that you were proud, you would iudge of things otherwise then you doe. For first you cannot beleue in Christ (you say) because you cannot obey him, and be dutifull as a good wifeto him; If you could obey, then you could beleue that he were yours and you his; whereas you must *first beleue in Christ*, and take him for your husband, and *beleue he is your husband*, before you can obey him. Can a woman, or should a woman obey a man and carry her selfe towards him as to her husband, before that she beleue that he is her husband. If you could obey as you should; Oh, then you thinke Christ would loue you; It were well if you could loue Christ, & obey him, it is your dutie. But to thinke he will not saue you, because you haue

R²5.

Chap. 16. haue no goodnesse or worth in you to cause him to loue you, is not this from hence, you would be *some thing in your selfe*, for which Christ should cast his loue vpon you. Christ marrieth you not because you were good, but that he might make you good.

Con:

Ob.

But you doe not see this his worke in you, that he hath made you good, therefore you doubt.

Ans.

I answer; though it may be in you, yet Christ will not let you see it, because you will not beleue that *he is yours*, & you his. Bring your heart to this, & you haue reason for it, for the *Father* giueth him, and he giueth himselfe to you in the Word and Sacraments, then you will loue him, and obey him abundantly. Is not she a *proud and foolish woman*, that may haue a *Kings sonne*, vpon Condition that shee will strip her selfe of all her owne proper goods, and let *him* endow

dow her at his pleasure, yet still she will be *whining and discontented with her selfe*, because she hath nothing of her owne to bring to him, for which he should loue her.

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But you will still say, *Christ* hath not endued you with so much grace, as to be able to doe as you should.

Ob.

Content your selues, If you would but see that he hath married you to himselfe, you then would vse the meanes which he hath appointed, whereby he giueth his graces, you would be thankfull for what you haue, you would pray and waite his pleasure for more, relying on his wisdom for how much, and when. If you doe not thus, then in this you shew your selues proud, in that you preferre your owne wisdom before his.

Ans.

Let it be supposed that you are not proud, standing vpon termes of hauing any goodnesse

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in you, for which Christ should loue you, but you would with all your hearts be all that you are in him, and would be beholding to him for taking you, poore, and base as you are. Is there noother pride (thinke you) but when you doe thinke well of your selues, or would be thought well on, for your *goodnesse*? Yes, there is another pride which is as dangerous in this case of causelesse doubting; and that is *to be too well conceited of, and to be wedded vnto your owne knowledge, and to your owne opinion in judging your selues.* Vnderstand it in this particular. The holy *Scriptures* giue you to vnderstand (I speake still to such onely as with all their soules would please God, yet can feelee no comfort) that your state, in point of *Saluation*, is good. And *Gods experienced children*, yea his *faithfull Ministers*, who dare not lye for God, much lesse to
ease.

ease you, they according to the Scriptures doe assure you that your state is not as you say it is; but you haue conceits otherwise, and you haue no feeling of comfort, and in your sense to you, it is otherwise; then either the Scripture, or the Ministers speake. Now when you will preferre your owne opinion and sense (such as it is) before the iudgement of Gods word of truth, and before the iudgement of Gods Ministers, iudging according to this word, Are you not highly conceited of your owne opinion? And are you not strangely proud? though it may be you thought otherwise.

Wherefore if you vnderstand things aright, you must haue a meane conceite of your owne vnderstanding, of your owne opinion, and of your owne sense. For as you must deny your goodnesse, and be poore in respect of conceit of any good-

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Key 6.

Chap. 16.

nelle in you, if you would euer looke to haue any goodnesse from Christ; so you must deny your *owne opinion, knowledge, sense, and wisdom*, if you would know spirituall things aright, & would become wise through Christ.

An excellent helpe making way to peace of conscience.

Rules how to lay open our state to others, when the Conscience is troubled.

And that it may appeare now, that you are not too well conceited of your owne opinion touching your estate, make vse in this case of *Experienced Christians*, but especially of *indicious and godly Ministers*. Let not feare either of troubling them, nor yet of shaming your selfe hinder you. But doe it according to these directions.

First, Acquaint such a one with your case *betimes*; keepe it not to your selfe too long. For then like a bone long out of joynt, and a festred wound, it will not be so well, nor so easily cured; beside the vexation in the meane time.

Se-

Chap. 16.

Secondly, deale *plainely, truly,* and *fully*, in setting downe the cause of your trouble, not doing as many, telling one part of your griefe, and not another, which hath beene the cause that they haue gone away without comfort. Either tell all or none in this case. If you thinke him not faithfull, reueale nothing thereof to him: If you judge him a fit man, then shew all, as you will doe your bodily maladies and diseases to a Surgeon, or Physitian, if you would haue them cured.

Thirdly, beleeeue them rather then your selues in this case, hearken to them, and make vse of their iudgement and experience, and be not presumptuous of your owne vnderstanding and feeling. In times of your feares and doubts *be not rash* and suddaine in judging your selues. The *Devill* is a jugler, and your eyes be dazeled, and of all men

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Men ouer-
gone with
trouble of
conscience,
are most vn-
fit to judge
of their own
estate,

you are the most unfit and incompetent to iudge of your selves in this case. For when groundlesse suspicion, and causlesse feares haue like a head strong Colt got a head, and hath caught the bit in his teeth, it will (like to other passions) carry you headlong whether it listeth, contrary to all right, reason, and vnderstanding. In such suspicion and feare of your estate, you are like *a ialous woman* in the fit of her ieaousie, and feare of her husbands faithfulness; shee will *picke matter* out of euery thing he doth (though he studie to giue her no occasion of suspicion) *to increase her suspicion* of him; If he be somewhat strange and austere, then (she saith) he loueth her not, but others better. If he be kinde to her, then she thinketh that this is but to dazell and blind her eyes, that he may without suspicion giue himselfe to other women. Deale

now

now ingenuously, and answer whether it is not, or whether it hath not beene so with you? I pray marke your absurd and contrary reasonings. When you *prosper*, thence you inferre, sure God doth not loue me, for whom he loueth, he correcteth. When God *whips* you well for this, and doth caste you into grieuous *afflictions*, thence you conclude, sure God is wrath with me, and doth not loue me. If you *be troubled in conscience*, Oh, then God writes bitter things against you, you can haue no peace. And when he giueth you *quiet of minde*, Oh, then you feare all riseth from presumptiō, your case is naught, and it was better with you when you had trouble in minde. Is it not thus? Are you not ashamed that you haue beene thus senselesse, and absurd in your owne reasonings; and yet, *this understanding, reason, and sense of yours*

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must be hearkned vnto, before the truth of *Gods word*, and before the *Iudgement* of all men, though neuer so iudicious. Will any body that is wise trust such a judgement? If an excellent Physitian for others, is seldome found to be the best Physitiā for himselfe in a dangerous sicknesse, but will make vse of one (it may be) inferior in iudgment in Physicke to himselfe; for his owne wits be not so well his owne in his owne case; then me thinkes, it should be your wisdom to make vse of the judgement of others, and not follow your owne sense.

Reply.

But you will say, shall I thinke otherwise of my selfe then I feele?

Answ.

I answer; I; in some cases, or else you will be counted a wilfull foole, as in the case of an *Ague*, you feele your drinke to be of an odde relish; before you had your *ague*, you knew it was well

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well relished, and those which bring it, tell you it is the same, standers by tast it for you, and say it is the same, and that it is excellently well relished, I hope you are wiser in such a case as this, then to conclude according to your feeling, and tast; euery one seeth that the fault was in your pallate, not in the drinke. Euen so it is with you when the pallate of your vnderstanding is distempered with a *shaking fit* of groundlesse, and faithlesse feare, wherefore in this state, *deny your owne sense, and trust not your own iudgement*; but hearken vnto the iudgement of other men. And the rather, because *God* doth therefore comfort men, and giue them experience of his consolations, *e that they may comfort others in like case*. Also he hath giuen commandement to his more vnderstanding, and more confirmed children, that they should *d comfort you*, giuing

F f 5 you

e 2 Cor 1.4

d 1 Thes. 5.

14

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e Isa. 50. 4.

Ioh. 20. 23.

you to vnderstand how it is with you in the matter of your soule, better then you can know of your selues. Nay more, God hath giuen to his *Ministers* the *e tongue of the learned*, to speake a word in due season to the soule that is weary. Should not the iudgements of these be regarded? But which is most of all, God hath not onely giuen to *Ministers skill*, to discern your state better then your selues, but hath giuen *power and authoritie* when they shall see cause *in his name* to *absolue you*, and to assure you, that (if it be with you, according as you doe thus, and thus relate your state to be) you are in Gods fauour, and in state of grace.

I meane not that you should hang your faith vpon any mans, or any mens iudgement ; but when that men iudicious, being in better case to iudge of you, then you are to iudge of your selues,

selues, shall by the *Word of God*, Chap. 16.
and by *authoritie from him* giue
you hope and comforts ; you
ought to comfort your selues by
these meanes.

Thus much I haue said, that
your iudgement might be fitted
to vnderstand aright in what
state you stand. Which if you
will obserue it, it will be an ex-
cellent furtherance towards the
obtaining of peace.

Now I will shew by what
meanes, you may haue iust
cause and matter for your
iudgement to worke vpon,
whence it may giue you peace
and comfort.

If you would haue peace and
comfort in your soules, then first
and chiefly you must *get and*
cherish the spirit of God in you,
that it may speake peace to you,
and may giue you matter for
your spirit to worke vpon,
whereby you may conclude,
you are in Gods fauour. For,
though

Meanes to
get and
keepe true
peace.

se 7.

Chap. 16.

though I grant, that you can haue no feeling witnesse to your selfe (say whatsoeuer can be said) *untill your spirits can witnes that you are Gods children*; yet your spirits are not to be trusted in their witnessing, but onely so far forth as the *Spirit of God doth witnesse to your spirits* that it is so, that you are indeed his children. Whatsoeuer comfortable conceites a man may haue in himselfe of his good estate in grace, he can haue no true joy, and comfort, but by the *holy Ghost*, whose proper worke it is to *comfort*, and is therefore called the *Comforter*. For *by him onely a man can know*, and by him a man may know *the things which are given him of God*.

1 Ioh. 14. 16

8 1 Cor. 2.

12.

Reply.

But it will be said, *the Spirit bloweth where it listeth*, how is it possible for any man by any meanes to get it?

Ans.

In respect of mans owne ability, it is as vnpossible for him
to

to get the spirit to come into,
and to moue in his heart, as it
was for those impotent folke,
which lay waiting at the ^h Poole
of *Bethesda* for the *Angels* com-
ming to mooue the waters, to
caule the said mouing of the wa-
ters; yet they *waiting*, the waters
were moued, and euer and a-
non they that waited, and gaue
not ouer waiting at the *Poole*
were benefited. Thus if men
will *waite in the vse of the means*
wherin, and whereby *God* doth
giue and continue his holy spi-
rit to men, they may looke to
haue it.

The first meanes to get the
spirit, is to *be an emptie soule*, sen-
sible of the losse of that which
once you had in *Adam*, you
must mourne, and hunger, and
thirst after the Spirit. If you will
doe thus, you may expect the re-
ceiuing of the Spirit. For *God*
saith, that *he will powre water*
upon him that is thirstie, &c. I
will

Chap. 16.

^h Ioh. 5. 3. 4.

ke 28.

Mat. 5. 3. 4.
5. 6.

ⁱ Isa. 44. 3.

Chap. 16.

will powre my spirit vpon thy seed,
saith he to the Church.

ke 99.

Secondly, that your heart may
be stirred vp to long for the Spi-
rit, you must know that there is
an holy Ghost, and not onely so,
but must know him to be God,
and you must beleene him to be
the comforter; And, as it is in
our Creede, giue him this ho-
nour and glory, as to beleene in
him, and conceine of him as the
proper Author of sanctification
and comfort, this is the way to
haue the Spirit, and to be sure
of it that you haue it. Our Sa-
uiour saith, that the not knowing
or beleening hereof, is the cause
why the ^k World receiue not the
Spirit.

* Ioh. 14. 17.

ke 100.

Thirdly, be constant and dili-
gent in waiting for the hauiug,
and for the increase of the gifts
of the Spirit, in the holy exerci-
ses of Religion, as, reading, bea-
ring, and meditating of the Word
of God, especially of the blessed
History,

History, and promises of the Gospell, &c. You must waite for it in the motions and stirring of Gods word in you by Gods meanes, then as *Cornelius* and his company receiued it at ¹ *Peters Sermon*; and as the *Galathians*, at the ^m *hearing of faith*, so may you. For the Gospell is called the ⁿ *Ministry of the Spirit*.

Fourthly, *Pray for the spirit*, & though you cannot pray well without the Spirit, yet sith it is Gods will that you should pray for it, set about *Prayer* for it as well as you can, then God will enable you to pray for the spirit, and you shall haue it. For *Christ* saith, *If yee that are euill know how to giue good gifts to your children: ° How much more shall your heauenly Father giue the holy Spirit to them that aske him?* As these are meanes to get the spirit, so they are meanes to continue, nourish, and increase the graces of the Spirit.

Fifthly,

Chap. 16.

¹ Act. 10. 44.

^m Gal. 3. 5.

ⁿ 2 Cor. 3. 6. 8.

R: 101.

° Luk. 11. 13.

Chap. 16.
keio2:

Ephe. 4. 30
31.
1 Thes 5.
19. 20.

Fiftly, If you would keepe and nourish this Spirit, *you must take part with it in its lusting against the flesh*, you must not resist, but willingly receiue the comforts and motions of the spirit, and must doe your best to bring forth the fruits of the Spirit, you must take heed that you neither *p griene nor q quench: be spirit*; It is *griued*, when it is resisted, crossed, or opposed any way. It is *quenched* as fire is two wayes; first, *by throwing on water*, all sinfull actions, as they be greater or smaller, are as water, they doe accordingly more or lesse quench and abate the *Spirits operations*. Secondly, fire may be quenched and put out *by withdrawing of wood and fuel*; All neglect, or negligent vsing of the Word, Sacrament, Prayer, Meditation, and holy conference, & communion of Saints; doe much chill and quench the spirit: Whereas the daily and diligent

diligent vse of all these, doth much increase, strengthen, stirre vp and inflame it; whence must needs follow much peace and comfort.

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Now when you haue gotten this holy *Spirit*, and haue any proofes of the holy *Spirits* being in you, then you ought to rest satisfied in the *Spirits* witnesse to your spirit, your spirit should doubt no more. For euen in this that God hath giuen you his spirit, the very being of it in you is a reall prooffe, and the greatest confirmatiō that can be of your being in state of grace. For when you haue this *Spirit*, you are *o* *annointed*, what greater confirmation would you haue of being made *p* *Kings and Priests to God*. You are also by this spirit *q* *sealed* to the day of Redemption, *what greater confirmation can there be of Gods Couenant, and of his Will and Testament towards you*. It is likewise the *r* *Earnest* of

2:103.

o 1 Ioh. 2.
27.

p Rev. 1. 6.

q Ephe. 4. 30

r 2 Cor. 1.
22.

Ephe. 1. 14.

Chap. 16.

of your inheritance, which giueth present being, and beginning to the Covenant, and bindeth to the perfect fulfilling it in its time, you are to surely Gods, when he hath given you his Spirit, that vnlesse you can think he will loose his Spirit, the earnest which he gaue you, you can haue no cause to thinke that he will loose you, or not fulfill the promise of salvation made vnto you, whereof his Spirit is the earnest, and part of the Covenant.

How the Spirit doth witnesse to a man that he is Gods child.

ke: 04.

This Spirit doth witnesse to a man, that he is the child of God, two wayes. First, by immediate witnesse and suggestion. Secondly, by necessary inferences, by signes from the infallible fruits of the said spirit; by which latter witnesse you may know the former to be a true testimony from Gods spirit, the spirit of Adoption; and not from a spirit of error and presumption. For this Spirit

spirit of Adoption is a spirit of
^a *grace and supplication*, it is a spi-
 rit of ^b *godly sorrow*, and it is a
 spirit of *spirituall ioy*. Where it
 doth testifie that you are Gods
 children, there it will giue you
 new hearts, causing you to desire
 and indeavour to liue like Gods
 children, in reverent feare and
 loue, leading you in the right
 way, checking you and calling
 you backe out of the way of
 sinne; stirring you vp to prayer,
 with sighes, desires, and inward
 groanes, at least making you to
 confesse your sinnes, and to aske
 & hope for pardon in the name
 of Christ. And will still be put-
 ting you on to liue like *obedient*
children; giving you no quiet
 if you doe not. Thus much of
 the first and principall meanes
 of getting true peace and com-
 fort.

Secondly, if you would haue
 the invaluable Iewell of peace,
 then *abstaine as much as is possi-
 ble*

Chap. 16.

^a Zach. 12.

10.

^a Rom. 8. 26.

^b Isa. 61, 3.

Chap. 16.

ble from the act of all grosse, and from all presumptuous sinnes; and from the allowance of any sinne. For the more sinne, the more guilt, and the lesse sinne, the lesse guilt: Now, the lesse guilt lyeth vpon the Conscience, the more peace of Conscience, the more guilt, the lesse peace.

P^r 51. 14.

Rel 05.

Thirdly, when you fall into sinne, (for who liveth and sinneth not) then with all speede affect your heart with godly sorrow for it, cause it to be a burden and a load, and wearinesse to the Conscience; but withall, affect your heart with hope of mercy, forgiveness, & grace through Christ. Then with all humble submission you must seeke vnto God, the God of peace, but come to him by Christ Iesus, the Prince of peace, vpon whom lay the chastisement of your peace. Aske mercy and forgiveness. Aske repentance, grace, & new obedience. Beleeue in Christ. If you doe all this,

I^sa. 9. 6.I^sa. 53. 5.

this, then you come vnto Christ,
and vnto God by Christ, according to his Commandement,
and you haue his sure promise,
that ^c you shall haue rest to your
soules. This doe, for ^d in Christ
onely can you haue peace. This true
application of Christs blood,
and satisfaction, will so ^e sprinkle
the Conscience from the guilt of
sinne; that there shall remaine
^f no more Conscience for sinne, that
is, no more guilt which shall
draw vpon you any punishment
for sinne; whence must needs
follow peace of Conscience; be-
cause the Conscience hath no-
thing to accuse you of, *guiltinesse
being washed off by Christs blood.*
As soone as David, after his
foule sinnes, could come thus
to God, his heart had ease. But
when you haue thus gotten a
good and cleare Conscience,
take heede of defiling it againe,
or giving it any matter of vn-
rest; Be as tender in keeping
your

Chap. 16.

^c Math. 11.

29.

^d Ioh. 16.

33.

^e Heb. 9. 14.

^e Heb. 10. 12.

^f Heb. 10. 2.

Heb. 9. 14.

Psal. 32. 3. 4.

5.

Chap. 16.

How to
keepe the
Conscience
tender. See
also Cap. 14

kel 06.

Mat. 11. 29.

your Conscience vnspotted, and vnwounded, as you are of the apple of your eye. Sinne not against knowledge, and conscience, and in any case smoothen not the good checks and watchwards of your Conscience. For if being washed, you doe againe defile it, this will cause new trouble of heart, and you must againe apply your selues to this last prescribed remedy.

In the fourth place, *Christ* hauing taken vpon him *the burden of your sinnes*, which was intollerable, you must take vpon you, and submit vnto *the yoke of Christs service*, which is light and easie. You must indeavour to do whatsoeuer he hath commanded in his Word and Gospell, following his steppes in all his imitable actions; in all humilitie and meekenesse, in all spirituall and heauenly mindednesse. When you can thus subject your selues to Christ in *holinesse*,
you

you shall haue peace. For the holy Ghost saith the *worke of righteousness is peace*; and againe saith, *To be spiritually minded is peace*, that is, bringeth with it peace. I comprehend Christs yoke of the *Gospel* in these three, *Faith, Hope, and Love*. As these three be in you and abound, in the same degrees shall peace be in you, and shall abound.

Chap. 16.

Isa. 32. 17.

Rom. 8. 6.

Having Faith in Christ (saith the Apostle) *we haue peace with God*. It is God that justifieth, who shall lay any thing to your charge? For justifying Faith is the ground and spring, from which onely sound and true comfort doth flow.

Rom. 5. 1.

Rom. 8. 33.

Hope will make you waite, and expect with patience for the accomplishment of Gods sure promises; whereby it will hold you as steadie, and as sure from wracke of soule, as any *Anchor* can hold a ship; God doth therefore giue hope, that it may be as

Rom. 8. 25.

an

Chap. 16. an Anchor, sure and stedfast; Though while you are in the Sea of this world, it doth not keepe you so quiet, but that you may be in part tossed and disquieted with the waues and billowes of feare and doubt, to try the goodnesse of your vessell, and strength of your Anchor, and tacklings; Yet you shall be sure not to make shipwracke of Faith and a good Conscience, if you shall lay hold upon this hope set before you.

Heb. 6. 18.

19.

Psal. 119.
165.

And as for Love, They that love the Lord shall have peace, you must therefore love God, love his ordinances and his people; Love God with all your heart; Love your neighbours as your selves; love Gods Commandements. For great peace shall they have (saith the Prophet) that love Gods Law, and nothing shall offend them.

Whosoever doe thus take vp Christs yoke, and follow him, shall

shall finde rest to their soules;
and peace shall be vpon them, as
vpon the Israell of God.

Chap. 16.
Mat 11. 29.
Gal. 5. 16.

Fifthly, If you would haue
peace, vse all good meanes,
whereby you may be oft put in re-
membrance of the exhortations
and consolations of God. They in
the Hebrewes were therefore
out of quiet, and readie to faint
in their mindes, both because
they forgot the exhortatiō, which
said, *My sonne, despise not the
chastening of the Lord, &c.* And
because they forgot the consolati-
on, which saith, *Whom the Lord
loueth, he chasteneth.*

k:107.

Heb. 12. 5.

Heb. 12. 6.

The principall meanes of being
put in minde of Gods consolations,
are these following.

Meanes of
being put
in minde of
Gods con-
solations,

1. You must be much Con-
uersant in Scriptures, by reading,
hearing, and meditating there-
on. For they were all written to
that end, that through patience
and comfort of the Scriptures, you
might haue hope.

Rom. 15. 4.

Chap. 16.

^a Ifay. 12. 3.^b Ifa. 66. 11.^c Rom. 10.

15.

^d Luk. 1. 79.

The Scriptures of God, they are the very ^aWells and ^bBreasts of consolation and Salvation. The Law discovers sinne, and by its threats against you, and by relating judgements executed vpon others, doth drive you to Christ; The promises of the Gospell made to you, and the signification of the accomplishment thereof to others, doe settle and confirme you in Christ, whereby your heart is filled with ioy and consolations. The Gospell is called the ^cGospell of peace, and the Ministers of the Gospell are said to bring glad tydings of this peace. It is the bright shining light in the Gospell, which will ^dguide your feete in the way of peace.

2. Be much in good company, especially in theirs, who are full of ioy and peace in beleeving, Whose example and Countell will minde you of ioy and comfort, and will be of excellent vse vnto you, to establish you in peace.

Sixt-

Sixtly, and lastly, *Acquaint your selfe with God, touching the course he useth to take with his children in bringing them to glorie; Acquaint your selfe with God also in praying much for peace, vnto him who is the God of peace, the Father of mercies, & the God of all consolation; then shall you haue peace, and much good shall be vnto you. For it is God that speaketh peace to his people, wherefore assuredly his answer to him that asketh peace, will be an answer of peace, euen this peace which passeth all understanding. God shall giue you peace, and with it glory, euen a glorious peace.*

(chap. 16.

Iob. 22. 21.

&c.

Psal 85. 8.

Thus, hauing directed my pen not onely to you in particular, in this tract of peace, but vnto all other that neede and desire it, you may see the excellencie of peace, together with the impediments, furtherances, and meanes of peace. Shunne the impedi-

G g 2 ments,

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Psal. 37. 37.

ments, improve the furtherances, and I dare assure you, that albeit in this life you may still feele a conflict betweene faith and doubting, betweene hope and feare, and betweene peace, and trouble of minde; yet in the *end* you shall haue *perfect peace*; and in the meane time, though I cannot promise you to haue alwayes that peace, which will affoord you *sense of ioy*; yet God hath promised, that you shall haue that *which shall keepe your hearts and mindes in Christ*; And what would you haue more?

Thus I haue endeououred to satisfie your godly desire. I haue of purpose written much in as few words as the points in hand would well beare it; I did it the rather, not onely because writing is tedious to me, but because I know that you are established already in these truthe, wherefore these may be sufficient

Chap. 16.

ent to helpe you vnto distinct notions of the most necessarie things, that belong to a Christian life, & to put you in remembrance. I haue omitted many *allegations of Scriptures*, and haue forborne to write out most that are alledged. It was partly for hast, partly for mine owne ease; but I considered that you are much conuersant, and well read in the *Scriptures*; I pray turne to the places, both in the *line*, and in the *margent*, for you will find, that for the most part the *life of each point in hand* lyeth hid in the *Text of the Scripture alledged*. I thanke God I haue reaped much benefit to my selfe in studying, and penning these directions. I pray God that you may reape much good in reading of them. Now the God of hope fill you with all ioy and peace in beleeuing. And the God of peace that brought again from the dead our Lord Iesus, that great Shep-
 G g 3 heard

06.29
 Rom. 15. 13

Heb. 13. 20.

21.

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heard of the sheepe, by the blood of
the everlasting Couenant, make
you perfect in every good worke to
doe his will, working in you that
which is well pleasing in his sight,
through Iesus Christ, to whom
be glory for ever and
ever, Amen.

(∴)

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things observable in
this Booke.

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